

Kashmir



Publications Division
Ministry of Information and Broadcasting
Government of India

First published, November 1956
Revised edition, May 1962 (*Jyaiṣṭha* 1884)

Published by the Director, Publications Division,
Ministry of Information and Broadcasting,
Government of India, Old Secretariat, Delhi-6
and printed in India at the National Printing
Works, 10, Daryaganj, Delhi

THE CHARM OF KASHMIR

Like some supremely beautiful woman, whose beauty is almost impersonal and above human desire, such was Kashmir in all its feminine beauty of river and valley and lake and graceful trees. And then another aspect of this magic beauty would come to view, a masculine one, of hard mountains and precipices, and snow-capped peaks and glaciers, and cruel and fierce torrents rushing down to the valleys below. It had a hundred faces and innumerable aspects, everchanging, sometimes smiling, sometimes sad and full of sorrow. The mist would creep up from the Dal Lake and, like a transparent veil, give glimpses of what was behind. The clouds would throw out their arms to embrace a mountain-top, or creep down stealthily like children at play. I watched this everchanging spectacle, and sometimes the sheer loveliness of it was overpowering and I felt almost faint. As I gazed at it, it seemed to me dreamlike and unreal, like the hopes and desires that fill us and so seldom find fulfilment. It was like the face of the beloved that one sees in a dream and that fades away on awakening.

* * * *

Twelve days in Kashmir, twelve days after three-and-twenty years. Yet one vital moment is worth more than years of stagnation and vegetation, and to spend twelve days in Kashmir was good fortune indeed. But Kashmir calls back, its pull is stronger than ever, it whispers its fairy magic to the ears, and its memory disturbs the mind. How can they who had fallen under its spell release themselves from this enchantment ?

—JAWAHARLAL NEHRU



THE LAND

Nestling in the north-western Himalayan ranges of the Indian Union of which it forms part, the Jammu and Kashmir State is a region of varied aspect and climate. Covering an area of 86,024 square miles, it contains picturesque valleys, placid lakes, shimmering glaciers and fertile plains. From the tropical heat of Jammu to the arctic cold of the glaciers in the north, it offers practically every type of climate. On the north, east and west, it is walled in by high mountain ranges that rise to the lofty peaks of K₂ and Nanga Parbat. On the south, it slopes down to the plains of the Punjab from where it is easily accessible by road and air. It has three well-marked geographical and administrative regions—Jammu, Kashmir and Ladakh.

The Province of Jammu begins from the northernmost extremity of the plains of the Punjab, to which it bears a climatic and physical resemblance. It then rises to a succession of low hills ranging in height from 2,000 to 4,000 feet above sea level and thence higher still to the region of the "middle mountains", so called because it comes between the outer hills and the lofty mountain ranges on the north. The elevation of this tract ranges from 4,000 to 12,000 feet above sea level. Some of its valleys, Bhadrewah and Kishtwar for instance, are superbly beautiful. The entire tract is thickly covered with rich forests of silver fir, deodar, spruce, oak and pine.

Looking at a map of the State, one sees a white footprint set in a mass of black mountains. This is the celebrated Valley of Kashmir. With an average height of 6,000 feet above sea level, the Valley is remarkable for its size, being 84 miles long and 20-25 miles wide.

The mountains which surround the Kashmir Valley are infinitely varied in form and colour. To the north lies a veritable

sea of mountains that breaks into white-crested waves and hastens away in wild confusion to the great promontory of Nanga Parbat (26,656 feet). To the east stands Haramukh (16,903 feet), and a little to its south is Mahadeo which seems almost to look down upon Srinagar. Further south still is the lofty range of Gwashbrari (17,800 feet) and the peak of Amarnath (17,321 feet). On the south-west is the Panjal range with peaks of 15,000 feet ; and in the north-west corner rises the Kajinag (12,125 feet).

Hidden behind the spurs of mountains, are a number of little park-like valleys with foaming mountain streams and wooded knolls. They offer welcome refuge from the sultry heat of summer. The Lidder, Lolab, and Sindh valleys are already well known, but recently, with the building of metalled roads, several more have been opened up.

High up among the wooded hills are beautiful *margs* or meadows, rich with sweet grasses and wild flowers and frequented by shepherds and their flocks. Gulmarg with its famous golf course, wooded knolls and rippling brooks has been rightly named the "Queen of India's Hill Stations". Mohandmarg, Khillanmarg and Yusmarg are also attracting ever larger number of tourists every year. Often in close relation to glaciers, are numerous lakes and tarns. Of these, the three most beautiful are Konsarnag, Sheshnag, and Gangabal.

The Dal is a world unto itself. On its shores and pretty islands are the palaces of the rich and the cottages of the poor. It encompasses rice fields and fruit orchards, magnificent Mughal gardens, extensive sheets of lotus and lily and the long thick rush grass that hides the nests of various water-birds. The swiftly darting fish of its limpid waters, the floating gardens that grow melons, cucumbers and other vegetables, the tall poplars and the shady willows and chenars that line its waterways, the rich variety of its aquatic plants are some of its varied attractions.

The Wular with an area which in summer extends almost to 100 square miles, is the largest fresh water lake in India. It is a

source of food supply, for it produces huge quantities of fish and *singhara* nuts. It is also the haunt of the water fowl, the goose and the swan, and is popular for small-game shooting.

No description of the Valley is complete without mention of its useful river, the Jhelum, which, rising at Verinag in the south and traversing the entire length of the Valley, escapes at Baramula as a roaring, foaming torrent. The Jhelum, known in the Valley as Vitasta, is its very life, supplying water to its fields, and with its numerous canals and tributaries serving as a cheap means of communication through flat-bottomed boats ranging from the tiny *shikara* to a huge *bahats* (cargo boat).

Though formerly of greater proportions, the glaciers of Kashmir are still numerous and of immense size and include the second largest in the world. Round about the Valley, are the Kolahoi, Sonemarg, Haramukh and Tattakoti. Farther away to the north are the famous glaciers of Baltoro, Hispar and Siachen.

All over the Valley are springs swarming with Himalayan trout and associated with the old snake worship which gives them sanctity. The springs are useful for irrigation and are sometimes the sole source of water. Perhaps the most beautiful of all the springs is Achhabal, which gushes out of a mountain spur. Verinag at the foot of the Banihal pass, is another spring of great beauty, with crystal clear waters that issue from the bottom of a high scarp of a mountain spur. Anantnag, the "place of countless springs," sends out a number of streams. One of these, Malaknag, is sulphurous and its water is highly prized as a cure for eczema and other skin diseases. The waters of Kokarnag, nine miles from Achhabal, are considered highly digestive and many patients suffering from chronic dyspepsia have benefited from its continuous use. Chashma Shahi above the Dal Lake, is also prized for its cool mineral waters.

Waters of these springs were canalised and gardens laid out there by the Mughals who were great lovers of art. To them we owe the famous Shalimar, Achhabal and Verinag gardens. Their courtiers and relatives followed their example and it is said that

during the Mughal period there were seven hundred gardens round the Dal alone.

The Nishat or the "Garden of Breezes" is perhaps the most beautiful of all the Mughal gardens in Kashmir. Laid out on the edge of a hill, it rises gently in ten terraces from the eastern shore of the Dal, and commands a superb view of the Lake. A water channel with its scheme of cascades, fountains and tanks cuts the garden into two and with its stately chenars, tall cypresses, spacious lawns and multi-coloured flowers, the Nishat presents a picture of fairyland.

About two miles to the north is the Shalimar, overshadowed by the majestic peaks of Mahadeo. Shalimar is essentially a garden of peace and repose. It has a large number of shady chenars, tall cypresses, tanks, cascades and fountains.

If Shalimar is the "Garden of the Harem", Nasim on the opposite shore of the Dal is open and inviting, with its refreshing shade of stately chenars. It is like an English park and makes an ideal camping site.

Recently a number of parks have been laid out in and around Srinagar, the most popular being the Nehru Park at the foot of the Shankaracharya Hill. With its romantic setting the park is particularly attractive in the evenings when with myriads of twinkling lights the Boulevard and the hill present a fascinating sight.

Towns and Villages

Shaded by the unrivalled chenar, by walnut, apple and apricot and watered by clear sparkling streams, the Kashmiri village is rich in natural beauty.

It is usually large but there is no overcrowding, for each cottage stands in its own compound. Built of unburnt bricks and the timber of cedar, pine and fir, a cottage has a thatched sloping roof to throw off the snow. Firewood and grass are stored in the loft.

In Jammu the villages are widely separated from one another and are not unlike those of the Punjab. In Ladakh village huts

of similar type lie scattered at still greater distances from one another. One of the peculiar features of a Ladakhi village is the large *mani* wall, built with stones inscribed with *Om mane padme Om*.

Srinagar, situated astride the Jhelum, is an ancient city. With its numerous waterways crowded with house-boats and the big cargo *bahals*, it has been aptly described as the Venice of the East. The river is spanned by wooden bridges of quaint design and the houses of brick and wood almost hang over its waters. The ghats are crowded with people, bathing, washing and gossiping, and a *shikara* trip down the river is a delightful experience. A panoramic view of the entire city and its environs can be had from the top of the Shankaracharya Hill situated on its southern side.

The winter capital of the State is Jammu situated on the right bank of the river Tawi, at a height of 1,300 feet above sea level. It is built upon the gentle slope of a hill, and commands a remarkably fine view of the fertile plains below, of groves of mango and other fruit trees, and the tortuous course of the Tawi and Chenab rivers.

The most prominent features of the city are the large number of domes and pinnacles of the temples. The Secretariat is an imposing structure, and the beautiful design of the architect has been most successfully carried out by the builder.

Anantnag, 34 miles to the south of Srinagar is an important centre for the fruit trade and is known for the manufacture of *gubbas* or woollen spreads. Thirty miles to the north-east of Srinagar is Sopore, an important town near where the Jhelum leaves the Wular Lake. It is a commercial centre and with its old wooden bridge and quaint houses is most picturesque.

Leh is the district headquarters of Ladakh and a visitor is fascinated at the very first glimpse of it. The palace of the old rulers, nine storeys high, stands out from a distance. Tall, slender poplars, standing like sentinels on guard, and the clusters of whitewashed houses lend an air of enchantment to the landscape.

Rice and Saffron

The most important staple food is rice, and the cultivator devotes all his energy to this crop. The soil is porous, and water must be kept running over the fields from the sowing to almost harvest time. Thanks to the formation of the country, this is easy as in ordinary years water is abundant.

Other crops grown are wheat, maize, saffron, tobacco, pulses, sesamum, peas and beans.

The saffron (*Crocus sativus*) of Kashmir is famous for its bouquet. The legend about its introduction shows its antiquity. Its cultivation requires a particular aspect of sloping ground which is cut into little square plots. When once the bulb has been planted in the square, it will live for 14 years without further trouble, new bulbs being produced automatically and old ones rotting away. The flowers appear in the middle of October when they are collected and dried in the sun. The three orange-red stigma, the real saffron, are then picked by hand.

Perhaps no State in India has better facilities for fruit growing than Kashmir. The apple, pear, vine, mulberry, gooseberry, currant and strawberry can be grown without difficulty in most parts of the Valley. During the last fifty years, grafts of French and other European varieties of fruit have been successfully introduced and Kashmir has truly become the Orchard of India. A stream of motor trucks full of Kashmir fruit can be observed moving in autumn on the road which, passing through the Jawahar Tunnel (7,200 feet), connects the Valley to Jammu and the plains of the Punjab. Since its completion in 1920, the road has been considerably improved and travelling over it is a thrilling experience.

The climate of Kashmir varies according to the situation. Upon the summits of the surrounding mountains it is extremely rigorous, while in the Valley it is temperate, being intermediate between that of Europe and the plains of India. The seasons are well marked.

By the middle of March the winter breaks up. The spring is very changeable, rainy, often cold and windy, but by the beginning

of May, the sun acquires considerable power though, on the whole, the weather continues pleasant until the middle of June when the increasing heat drives most of the tourists to Gulmarg, Pahalgam and Sonemarg.

The autumn months are the pleasantest of the year with clear, bright, but fairly cool days. In December, there is often an early fall of snow and the frost is heavy ; but it is not until about the middle of January that the main snowfall occurs. For two months even the lower parts of the Valley are entirely under snow, which often lies from eight inches to a foot deep.

THE PEOPLE

The diverse physical and climatic conditions in the State have considerably influenced the dress, language, customs and rituals of the people who inhabit it.

In Jammu, the Dogras, a hardy people divided into several castes, speak Dogri, a mixture of Sanskrit, Punjabi and Persian words derived from the Indo-Aryan branch of Sanskrit. They dress in a short coat and pyjamas, loose to the knee and tight-fitting to the ankle. Their staple food is rice, wheat and pulses.

Paharis, the inhabitants of the "middle mountains", are of powerful frame. They wear grey woollen coats with a *kamarband* or broad belt—a dress admirably suited to the rough life they lead on the mountain slopes.

Another interesting hill people are the semi-nomadic Gujjars. From the warm regions of Jammu they move with their flocks of sheep and goats to the cool meadows of Kashmir in summer. The outdoor life they lead in some of the healthiest parts of the State, and their nourishing diet of corn bread, butter and milk, make them a long-lived people.

The people of the Kashmir valley are physically a fine race, the men being tall and well-built and the women and children possessing charming features. Lively and intelligent, they are full

of fun and fond of amusement. They dress in a loose gown known as *pheran* and *pyjama* of the *salwar* type. The women wear a small cap with a red fillet in the case of a Muslim and a white in the case of a Pandit woman. A shawl or a white *chaddar* thrown gracefully over the head and shoulders, more as a protection against the sun than to hide the features, completes their head-dress. Villagers wear a skull cap. The turban is a sign of respectability and affluence. In winter a *kangri* is used to give warmth. This is an earthen jar, about six inches in diameter, covered with wickerwork. A few charcoal embers in it give a constant and mellow heat.

Their staple food is rice. They eat many vegetables but the favourite dish is the *hak* or *karamsag*. Kashmiris abhor intoxicating drinks, but they drink large quantities of tea. Mixed with a little soda bicarbonate, tea is boiled hard and milk added, the resulting mixture turning pink. Salt is added instead of sugar. Any time is tea time in a Kashmiri home where the *samovar* steams all through the day.

Further to the east is the magic land of Ladakh, the home of the ancient Bhuttas. They are of short stature with high cheek bones and small chin. But what they lack in balance of form is amply compensated for by their cheerful disposition and frank and honest dealings. Being inhabitants of a cold region, they wear thick woollen robes and fur-lined caps. The women wear a cloth head-dress that covers the neck and back. On either side there are large earflaps of black fur. The staple food of the Ladakhis is *grim* (a kind of barley) which is ground into flour and eaten mixed with tea and butter.

Historical Survey

Historically Kashmir has a record which places it high among other parts of India in point of interest.

In classical India, Kashmir had an honoured place. The ancient chronicles speak of a "glorious king of Kashmir" named Gonanda, who was "worshipped by the region which Kailasa lights up and which the tossing Ganga clothes with a soft garment." In

the same records the name of Asoka is associated with Srinagar, a "town of ninety-six lakhs of houses resplendent with wealth." Buddhist influence predominated in early Kashmir and the third Buddhist Council was held there, but when the Chinese pilgrim, Yuan Chwang visited it about the seventh century A.D. he found the mass of the people Hindu and the Buddhist monasteries few and partly deserted. Another turn in Kashmir's wheel of fate brought into power about A.D. 528 Mihirakula, a king "cruel as death", who is known to history as the leader of the White Huns or Ephthalites. A notable king was Pravarasena II, who reigned about 560 A.D. and built his capital on the site of the present Srinagar. Another ruler of whom history takes great account is Lalitaditya, who ruled in the middle of the eighth century, and distinguished himself by his successful campaigns in India and Central Asia. Returning from his last campaign loaded with booty, he followed the usual custom of building a capital for himself. Finally, in this line of Hindu kings, we have Queen Didda, who reigned from 950 to 1003. In the middle of the fourteenth century Muslim rule was established over the Happy Valley through a line of rulers known as Sultans. The best known of these kings was Zain-ul-Abidin, in whose reign arts and crafts flourished.

In 1586, Akbar brought Kashmir into the Mughal Empire. A conspicuous feature of Mughal rule was the many lovely pleasure gardens which were laid out in appropriate places, notably around the Dal Lake. Thereafter Kashmir fell under the Afghans whose rule lasted 67 years. With the rise of Sikh power under Maharaja Ranjit Singh, Kashmir came under its hegemony in 1819 for a brief period of 27 years.

While Kashmir was passing through the vicissitudes of its later history, a new power was rising on the borders of the State. This was the authority of Gulab Singh, a Rajput and one of Ranjit Singh's favourite lieutenants. Appointed Raja of Jammu in 1820 for services rendered to the Sikh cause, Gulab Singh speedily organised his territory on firm lines, and eventually established complete domination over nearly the whole of the country between Kashmir

and the Punjab. Ladakh and Baltistan were also brought under control, with the result that Gulab Singh practically made himself master of all the territory immediately surrounding Kashmir.

When war broke out between the British and the Sikhs, Gulab Singh refrained from taking sides. As a result of the treaties concluded after this war, the British transferred to Gulab Singh for the sum of 75 lakh rupees all the mountainous region situated to the east of the Indus and the west of the Ravi. Gulab Singh died in 1857 and in 1860, his successor, Ranbir Singh, sent a well-equipped expedition against the mutinous chief of Gilgit and the adjoining territories and succeeded in establishing his rule over this outpost. On his death in September 1885 he was succeeded by his eldest son, Maharaja Pratap Singh, who ruled for 40 years and was succeeded by his nephew, Maharaja Hari Singh in 1925.

In 1931, influenced no doubt by the struggle for freedom in the rest of India, the Kashmiris demanded a democratic administration. Thanks to the broad nationalistic outlook, which resulted no doubt from its composite cultural heritage, the movement was directed early into healthy channels.

In October 1947, Kashmir acceded to the Indian Union and since then has registered an all round improvement in the education, health and economic well-being of its people.

The Jammu and Kashmir University came into being in 1948. The new University is now being slowly converted into a residential university and has started post-graduate classes in English, Philosophy and Economics. No tuition fees are charged in Government schools and colleges, whose number has been increased. Women's education is also receiving attention and the number of women graduates is rising in geometrical progression.

Medical relief is now amply provided by the Government. Apart from a number of hospitals in Jammu, Srinagar, Leh and other important towns, there are free dispensaries in most of the big villages and Unani and Ayurvedic dispensaries in smaller villages. No operation fees are charged in the hospitals. Provision is made

for deep X-Ray therapy in Srinagar and Jammu where Blood Banks have also been established.

The people are earnestly fighting against the immemorial poverty and social evils which have so far fettered them. The Sindh Hydro-electric Power House and canal at Ganderbal have been put into commission. Irrigation canals built at Sumbal, Udhampur, Kishtwar and other places have turned large tracts of barren land into smiling fields of wheat and rice. The Lift Irrigation Pumping Station at Padgampura, 16 miles from Srinagar, irrigates a large tract of otherwise barren land, and mechanical cultivation has been introduced in some of the Government Farms.

Among the new industrial undertakings mention may be made of the Government Joinery Mill at Pampur, which manufactures doors and windows on a mass scale. The State is rich in forest and the timber trade and allied industries have a bright future. The Drug Research Laboratory and the Santonin Factory use minor forest products for the manufacture of valuable drugs.

The silk industry is now firmly established and is providing employment for thousands of villagers who rear silk cocoons during the off season in agriculture. Up-to-date filatures have been set up in Srinagar and Jammu.

Ancient Monuments

Kashmir, as befits its history, is richly endowed with monuments of antiquity. They are distinguished by a graceful elegance of outline, by the massive boldness of parts, and by the happy propriety of the decoration. Typical of these ancient ruins is the temple of Pandrenthan, about four miles from Srinagar on the road to Anantnag. It was built during the reign of King Partha about the year 925. Like many other temples in Kashmir, it stands in a tank and is worthy of inspection chiefly on account of its classically sculptured dome, which recalls the architecture of Athens and Rome.

About three miles from Anantnag, on its eastern side, is the temple of Martand, or "the Sun", which is believed to have been

constructed by King Lalitaditya. It is of a more imposing character than many others in the State, as it is some 63 feet in length, and although the roof has been removed, the height must originally have approached 70 feet. In addition to the sanctuary there is a choir and nave, both of which are richly panelled, and a pillared quadrangle, 220 feet long and 142 feet wide.

The medieval wooden architecture of Kashmir as depicted in the mosques and *ziarats* in the Valley well repays study. The high steeples, rows of wooden columns and the elaborate carvings on ceilings and walls, are a distinguishing feature of these mosques.

One of the principal of these is that of Hazratbal, standing on the bank of the Dal. The chief attraction for pilgrims is the sacred hair of the Prophet which, it is said, was taken to Kashmir from Bijapur in the year 1700. The relic is shown to crowds of pilgrims who assemble on certain days of the year. On the southern slope of Hari Parbat in Srinagar, overlooked by the fort are the ruins of a fine old mosque built in the time of Shahjahan.

The Jamma Masjid and the mosque of Shah Hamadan in Srinagar are also worth a visit. Of particular interest is their beautiful *khatamband* ceiling made of thin carved pieces of wood arranged in attractive geometric patterns.

The sub-Himalayan tract of India stretching from Poonch to Chamba is the home of a distinct school of painting which in the 18th and 19th centuries produced exquisitely beautiful miniatures. Basohli, in Jammu, was an important seat of this school of art and is famous for the delicate lines and subdued colouring of its paintings.

Fairs and Festivals

With their long and chequered history and rich cultural background, Kashmiris are fond of celebrating festivals with elaborate and colourful ceremonies. Spread over the year, each has its own speciality depending on the season and the place in which it is held. Some are religious, but most of them commemorate the

anniversaries of saints and popular heroes. Not a few are celebrated in honour of rivers, springs and mountains.

The Kashmiris celebrate the spring festivals collectively, without any consideration of class and creed. Out in the gardens, one generally finds Hindus and Muslims sitting side by side, drinking tea from their steaming samovars. It is interesting to note that both communities, with their affinity in dress, manners and customs, have identical menus as well—the *kulcha*, salt tea, *pakauras* and, to crown all, roasted *singhara* nuts.

Summer invites people to the cool valleys and mountain meadows. Appropriately enough, it is in this season that a number of fairs are held at these places. Those at Ganderbal and Tangmarg take place in mid-summer, and in autumn, when the saffron is in bloom, Pampur is the scene of a colourful fair.

Many festivals in honour of saints like Sheikh Noor-ud-Din, Rishi Mol and Rishi Pir are celebrated by Hindus and Muslims alike. The fair held at Anantnag on the anniversary of Rishi Mol's death is unique in that the whole population of the town, of which Muslims form the greater majority, eat no meat for a fortnight. Every house is illuminated on the day of the fair and there is festivity everywhere.

Amar Nath Cave situated at an altitude of 13,000 ft. in the farthest recess of a secluded valley is visited every year by thousands of pilgrims who set out on a thrilling, though arduous trek of 27 miles from Pahalgam. Vaishno Devi is a small cave at an altitude of 7,000 feet set amidst sublime scenery above the town of Katrah in Jammu. The pilgrimage begins from the first of Navratra (in September). Martand is sacred to the Sun and in every Hindu leap year, pilgrims offer *sangkalpa* in the name of their departed relatives. Khirbhawani is a spring sacred to Durga. It is 14 miles from Srinagar and a big fair is held there in May.

Kashmiris love music and folk dancing. *Soofiana kalam*, a combination of Indian ragas and Persian *mugams*, is sung to the accompaniment of the santoor, sarangi and tabla. A form of

vivacious folk music loved by villagers and common people is *chakri*, sung with gusto and abandon. *Rauf*, a form of folk dancing is performed to the accompaniment of haunting tunes.

In Ladakh, the lamas have their elaborate masked dances, which they often perform on festive occasions in the various *gompas* dotted over the district. Similarly in Jammu, the Dogras have their *bhangra* dances during melas and on other festive occasions.

Artistic Crafts

The picturesque landscape of Kashmir instils in its people a love of the beautiful and the sublime, and these are best manifested in their artistic handicrafts.

In a country of well-wooded hills of generally temperate climate, one of the most obvious natural products is wool. The celebrated shawls are among the most wonderful examples of the figure-weaver's art. Their graceful and intricate interlacing patterns, profusion of floral detail, and wonderful harmony of colour, compel unbounded admiration. The wool for the best of these and other fabrics is obtained from Ladakh, and even further, and the pattern is almost invariably composed of variation of the *badam* or 'almond' design.

Exquisite needlework is found in the embroidery of the Choga, or coat, as used in former days. Mughal patterns are tastefully combined with the *badam*. But this fine work is no longer made or required. The increasing demand is for cheap table centres, d'ouleys, cushion covers, shawls, sarees, and so on.

Another application of embroidery is that used on numdahs for floor and couch coverings, and on thin pattus for curtains and cushion covers. A coarse chain-stitch is used, and some of the older designs are bold and good. An interesting form of pattu patchwork is made at Anantnag. In principle it is just 'Boule' work. Pattern and ground are cut to a design in two or three colours, then arranged together in the manner of marquetry and joined by stitching. The work is called *gubba* which wears remarkably well as a floor covering.

Wood-carving is an ancient craft in the country, and very fine examples of architectural work are still to be found in some of the older mosques and *ziarats*. Tables, screens, bureau, cigarette-boxes, and other objects of popular demand are exquisitely carved. The most popular motif is the chenar and iris.

The well-known art of the papier mache maker of Kashmir is still in the hands of the descendants of the original craftsmen. The processes, simply stated, are first the construction of the shape of the bowl, vase or plate in paper pulp in a wooden mould, the sizing of the surface with a kind of white distemper upon which the designs are painted in water colour, including gold, with a medium of glue ; and finally glazing with a fine amber varnish. The early patterns are based upon the *badam* of the shawl weavers, but of late years a large variety of floral schemes have been most successfully and artistically developed.





An aerial view of the
Banjhal pass and surround-
ing mountain ranges

بُنِيَّاَلَ دَرْ وَ آَسَپَاسَ كَي
پَهَادِيَوْنَ كَيْ وَهَنَمَ دَرْ

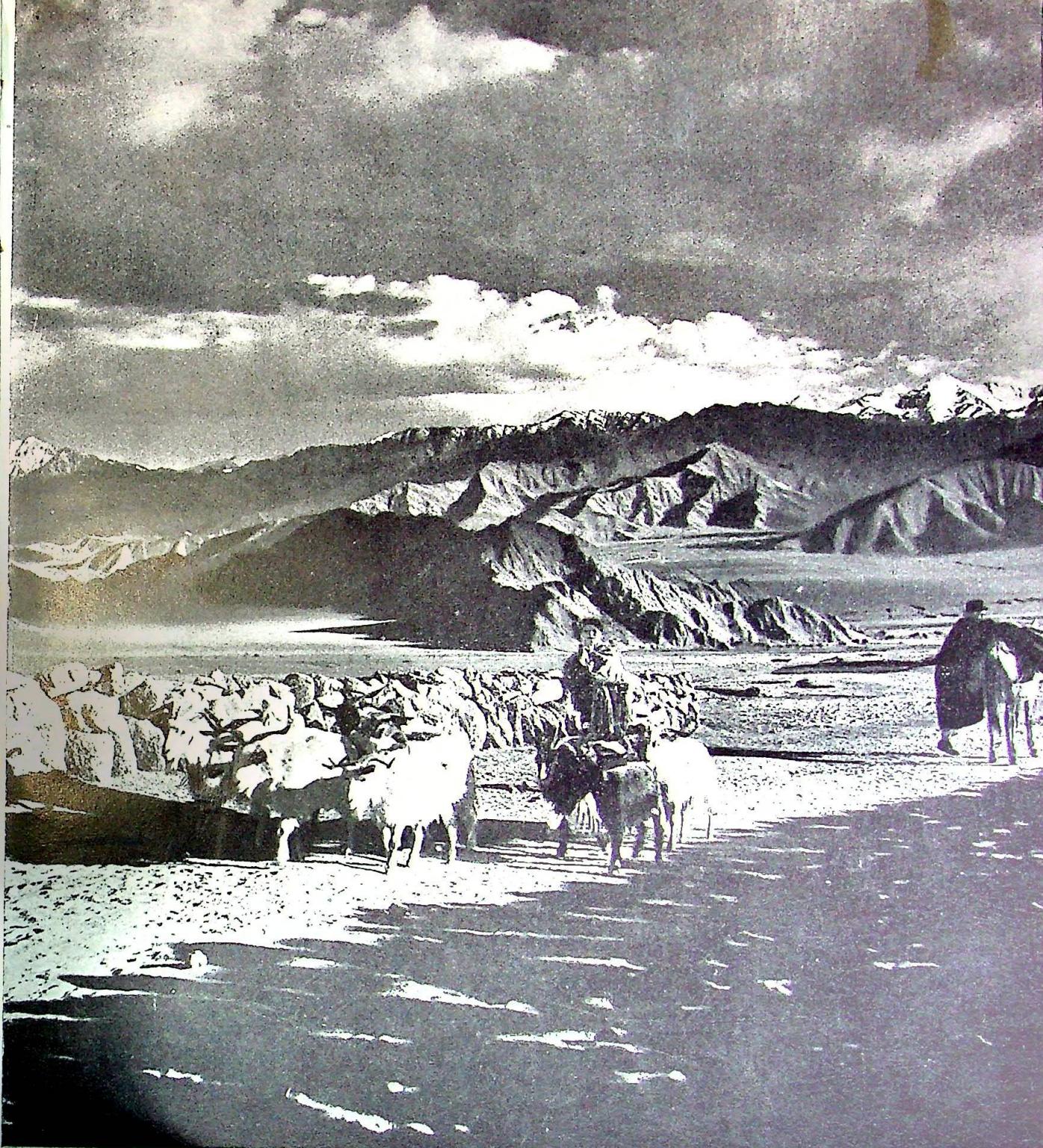
ہوائی جہاز سے درہ یاہن سال اور
آس پاس کے پہاڑوں کا دلخیب نظارہ



Glacier in Ladakh

لہداخ میں ایک ہیم-ناد

لداخ میں گلیشیر



A typical landscape. Goats returning after the day's grazing.

لہذاخ کا ایک سادھارن میدانی دृश्य । بکریوں کا ایک جنڈ سانحہا- کا ل مें چرائی کے باہر واپس لौट رہا ہے ।

لہذاخ کا ایک منظر۔ بکریاں دن بھر چلتے کے بی۔ واپس ہو رہی ہیں



Gulmarg in winter

شیت-کاں میں گولمarg

سردیوں میں گولمarg کا ایک نظارہ



A Gulmarg hut under a
thick mantle of snow.

گولمarg مें بर्फ से ढंकी हुई एक
झांपड़ी

گل مرج میں ایک برف پوش مکان



Golf course and hotel at
Gulmarg in winter

शीत-ऋतु में गुलमर्ग का गाफ का
मेदान और होटल

مردوں میں گل مارک کا ہوٹل اور گلف کا میڈان



Another view of Gulmarg in winter

شیت-ٹھٹو مें گولمگं का एक और दृश्य

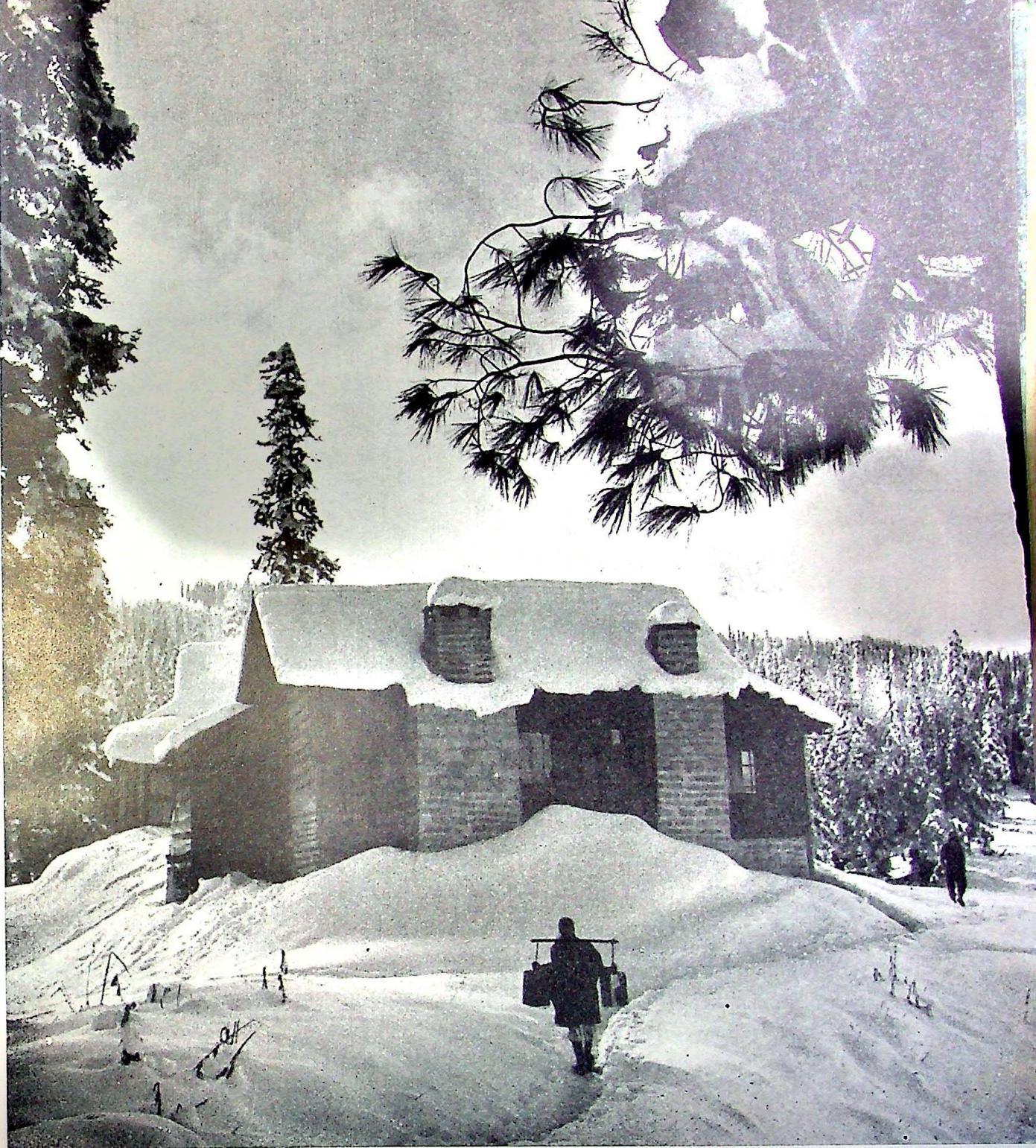
سردیوں میں گل مگ کا ایک اور نظارہ



Approaching Gulmarg after
a tiring uphill trek through
snow

बर्फ से ढंके हुए भार्ग की चढ़ाई के बाद
गुलमर्ग पहुंचनेवाला पर्यटक

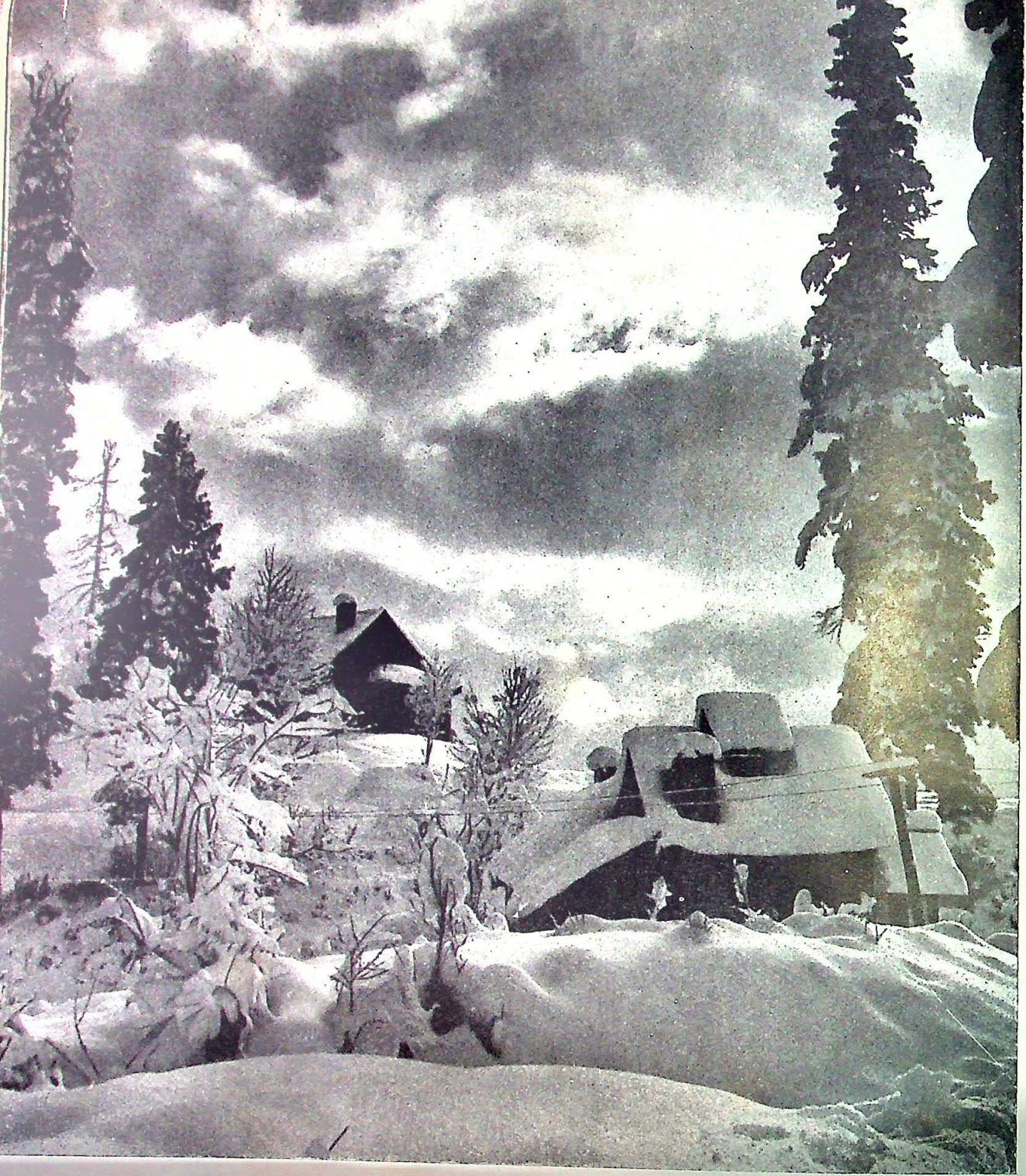
ایک بیاہ دشوار گردی برپت پوش بیاڑی
راستے سے ہو گر گل مرج پہنچ رہا ہے



Hut occupied by skiers at Gulmarg. Water and provisions being carried up.

गुलमर्ग में 'स्की' करनेवालों की सुविधा के लिए एक कुटीर—पानी तथा अन्य सामान दोया जा रहा है।

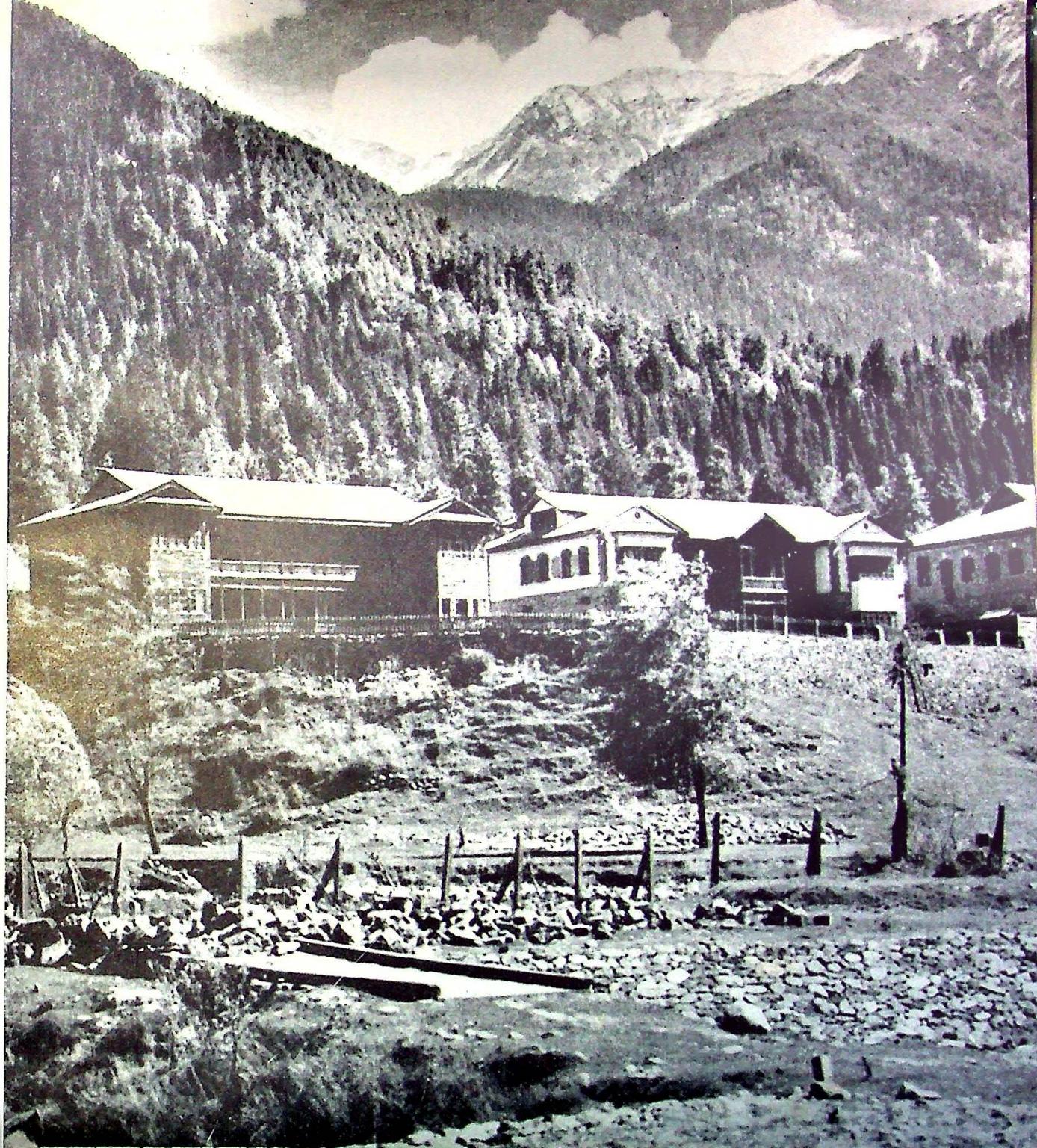
اس مکان میں برت کے کھلاڑی میمیں
ان کے لئے بیان اور کھاتے پیٹے کی
چیزیں نیچے سے لائی جاتی ہیں



**Tourist huts buried under
snow in Gulmarg**

گولماڑ میں برف سے ڈنکے پرستک-کوٹیوں

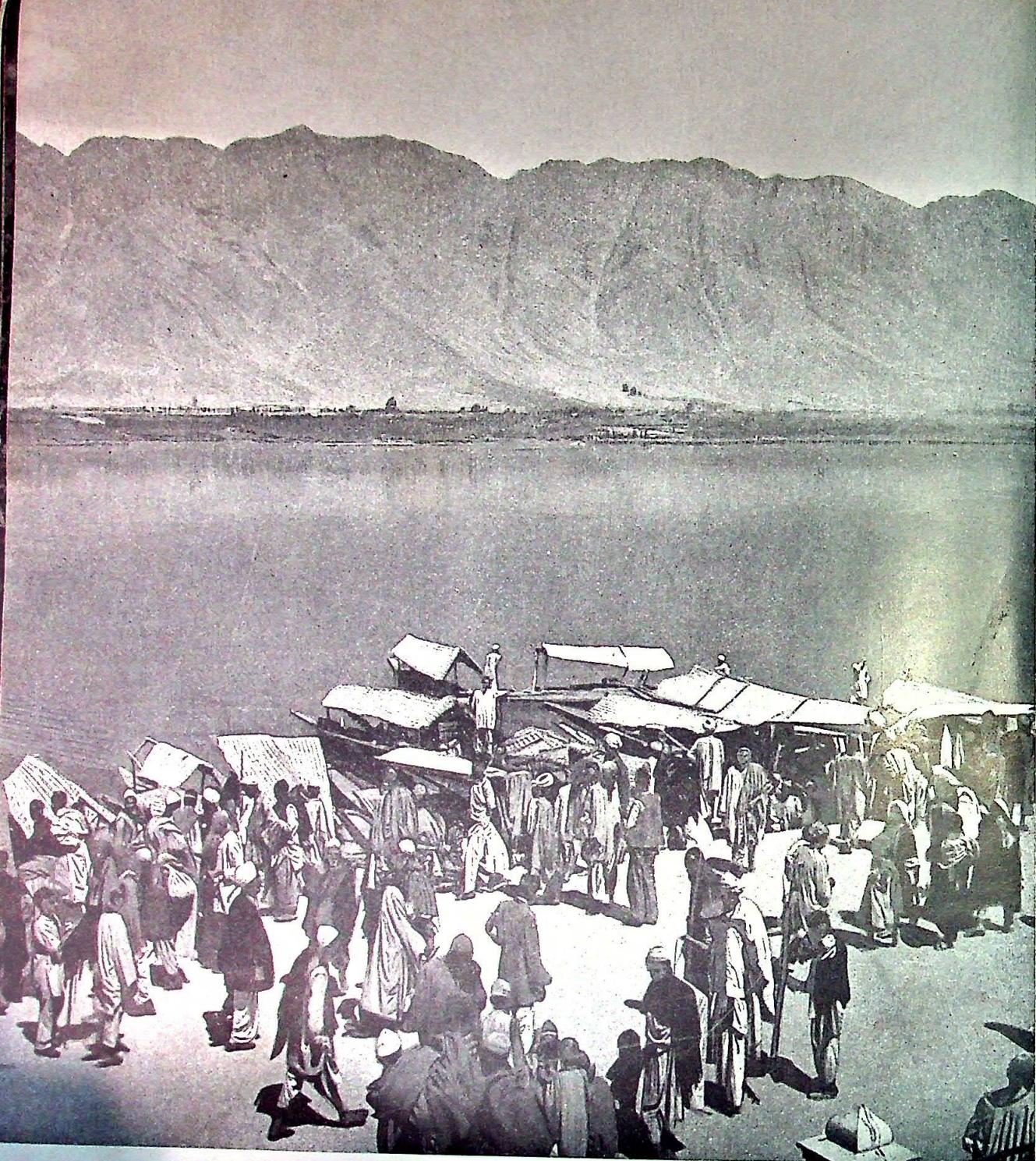
گل مگ بین سیا ہوں کے مکان
برفت سے ڈھاک گئے ہیں



Pahalgam, a popular tourist resort in the Lidder valley

لیہر گاتی مें پर्यटकों के لिए
विशिष्ट آकर्षण-کेन्द्र—پہلگام

پہلگام—وادی لدر
کا ایک پُر فضما مقام



The Dal Lake from Hazratbal. The Nishat and Shalimar Gardens are at the foot of the hills on the opposite shore.

ہجرتbal سے دل جھیل کا دشی:
دوسرا چور پر پھاڈ کی تلہٹی مें
نیشاٹ اور شالیمیر باغ

حضرت بل سے جھیل دل کا نظارہ۔ دوسرے
کنارے پر پھاڑ کے دامن میں نشاٹ باغ
اور شالیمیر باغ دکھائی دے رہے ہیں



The picturesque Nagin lake
with houseboats in the
background

نگین جھیل کا رمانتیک دृश्य :
پوشش بھری میں ہاؤس-بُوٹ

نگین جھیل نگین - عقب بیں
ہاؤس بُوٹ نظر آرہے ہیں



Sunset on the Dal

سूर्यास्त के سमय دل-झीل

ڈل بیں غریب آفتاب کا منظر



The lovely lake of Mansabal.
Paddy fields in the fore-
ground.

मनोहर मानसबल झील—सामने
की ओर धान के खेत हैं

مانس بل کی خوبیوں کی جیل
سامنے دھان کے کھیت بین



The Sheshnag lake and its surrounding glaciers

شہشناگ جھیل اور اسکے نیکٹسٹھ
ہیم-نہد

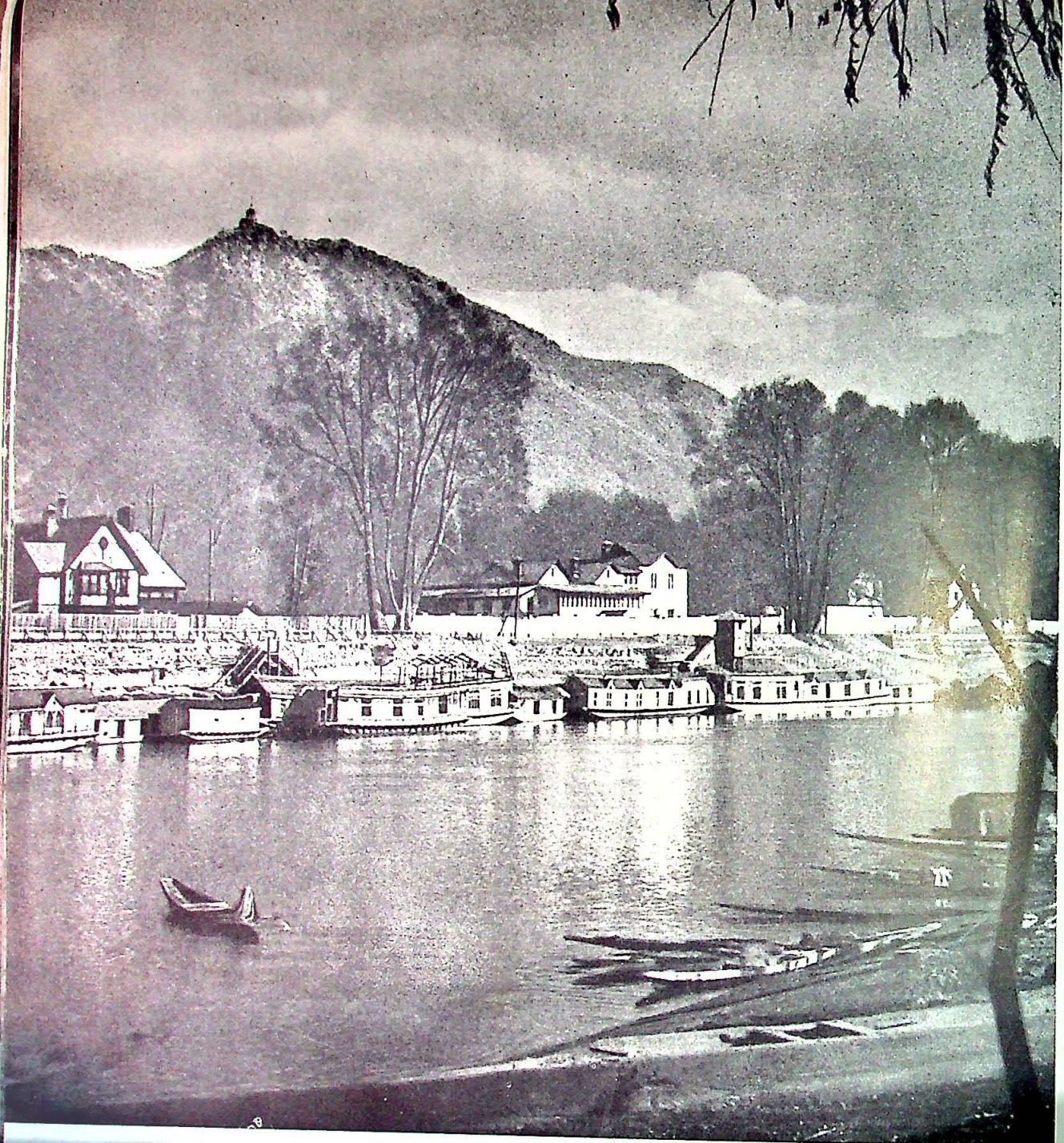
گلیشیر دل سے گھری ہوئی جھیل شیش ناگ



A view of the frozen lake at Ailpathar. The ridge is the only naked spot for miles around.

जमी हुई अलपत्थर झील : चित्र
में दीखनेवाली चट्टान ही मीलों दूर
तक बर्फ से रहित एक स्थल है

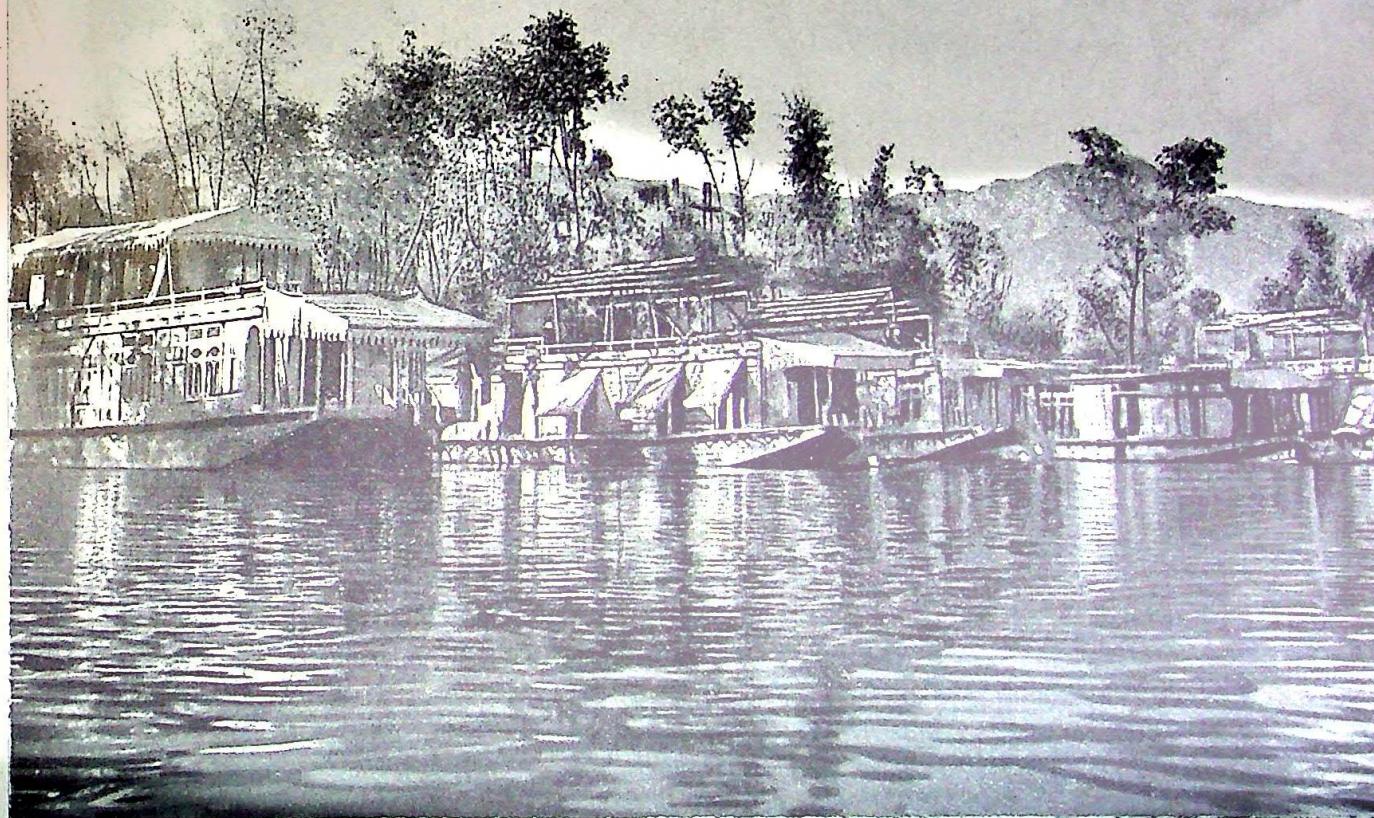
بندہ ایں پتھر جیل کا ایک نظارہ - چاروں
طریق میلوں تک اس نہاد کے
علاوہ کوئی کوئی جگہ نہیں



Houseboats on the river Jhelum in Srinagar. The temple on the Shankaracharya hill is in the background.

شینگر میں جہلم ندی پر ہاجس بوٹ
بُوٹ । پوٹھمی میں پہاڑی پر
شانکر اچاری کا ماندیر ہے

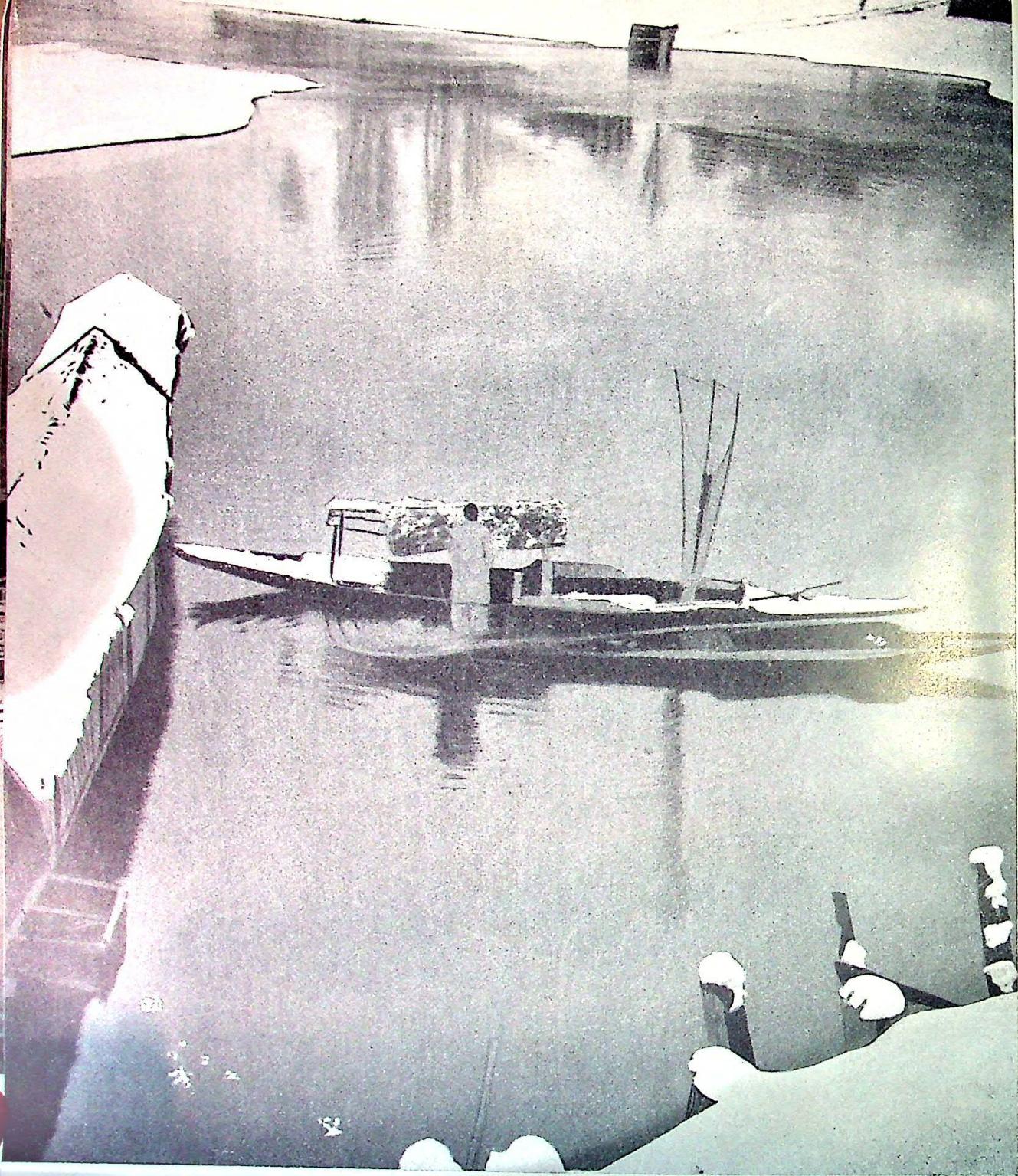
سرنی نگریں دریائے جلم میں ہاؤس بوٹ
پس نظر میں شنگر اچاری کی پہاڑی
پر مندر و کھانڈے رہا ہے



A row of houseboats on the
Dal

ڈل جھیل مें ہاؤس-بُوٹوں کی اک
کتار

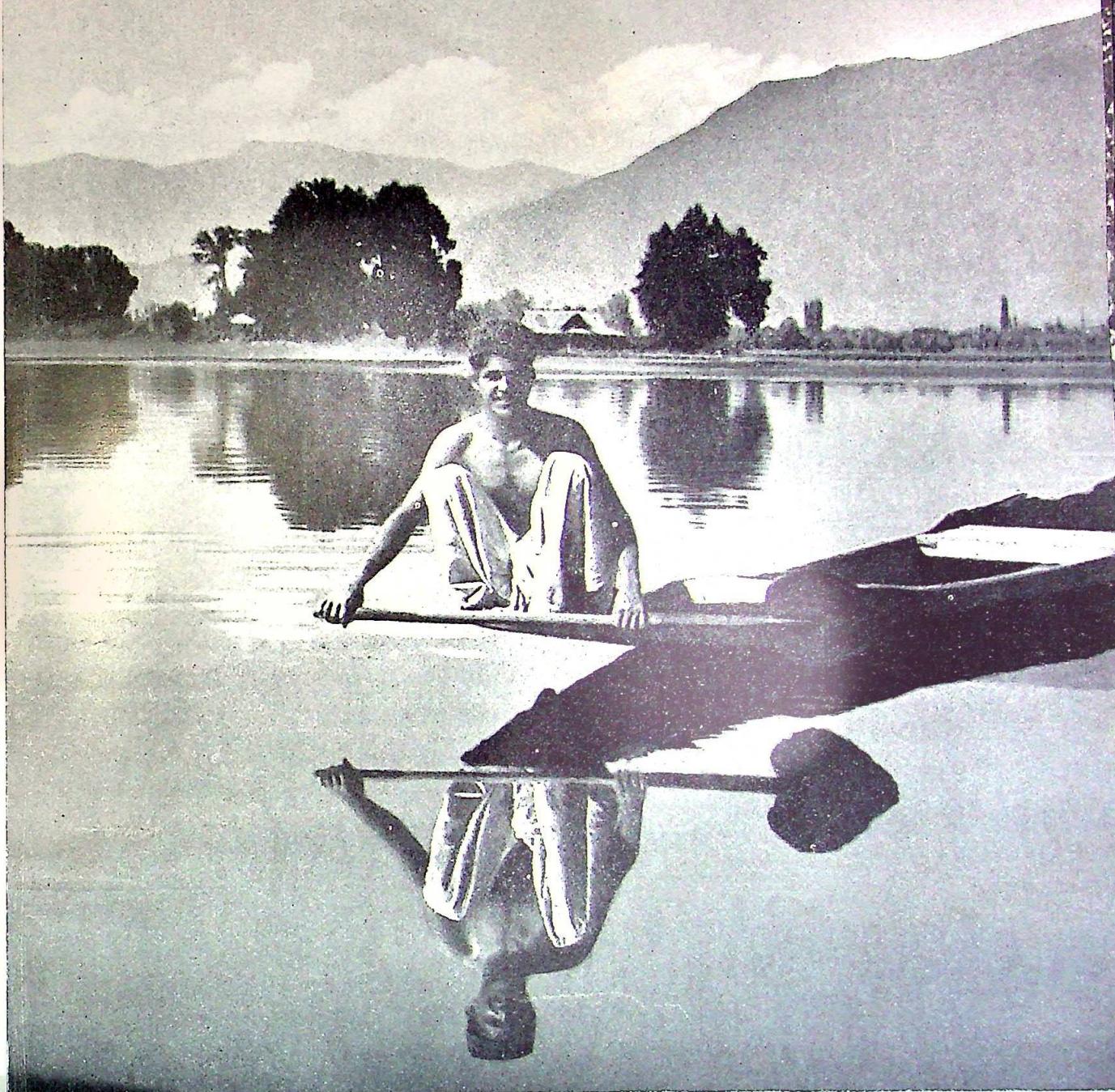
ڈل میں ہاؤس بُوٹوں کی ایک قطار



River life in winter. A hanji removing snow from the roof of his shikara.

شیوٹ-کھٹو میں ندی پر نیواں :
اپنے شیکارے کی چت سے برف ہٹاتا
ہوا اکھانجی

سردیوں میں دریا کا منظر۔ ایک ہانجی پہنے
شکارے کی چھت پر سے برف پٹا رہا ہے



Nature's mirror. Noonday
peace on the Dal

प्रकृति का दर्पण : डल झील पर
मध्याह्नकालीन शान्ति

ایئٹھے فدرت۔ دل میں دپھر کا پُر سکون مند



On the way to Kokarnag.
A typical view of the
countryside in the Valley.

کوکرنگ کے مارنے میں گھاٹی کے
دہاتی جیون کا ایک سادھارن دृशی

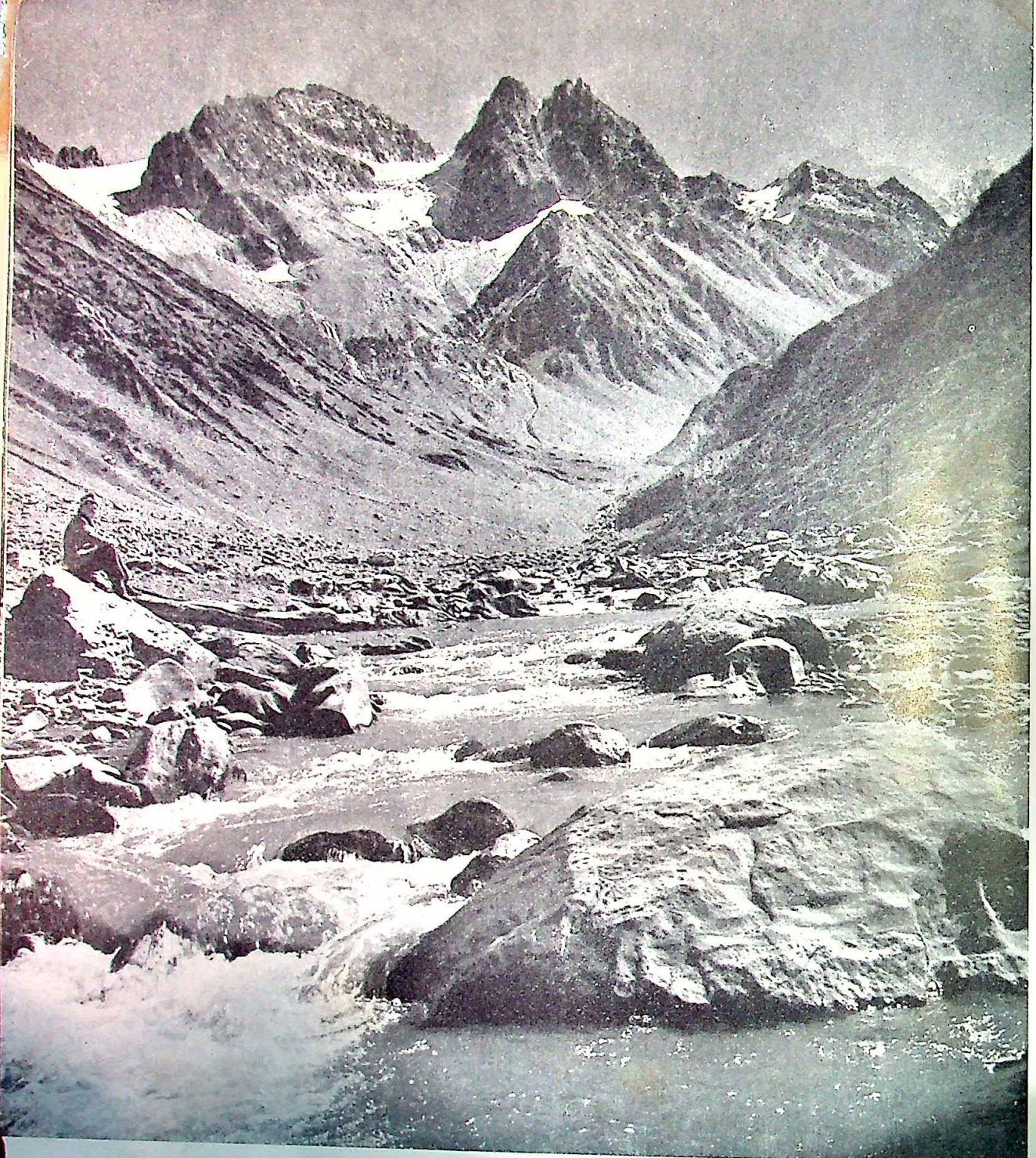
کوکرنگ کا راستہ - وادیِ کمپیر کے
دہات کا ایک دلخیب نظر



A stream from the Kokarnag spring passing under shady willows and walnuts

نरकुल और अखरोट के झुरमुटों
से होकर बहती हुई कुक्करनाग
सोते की एक धारा

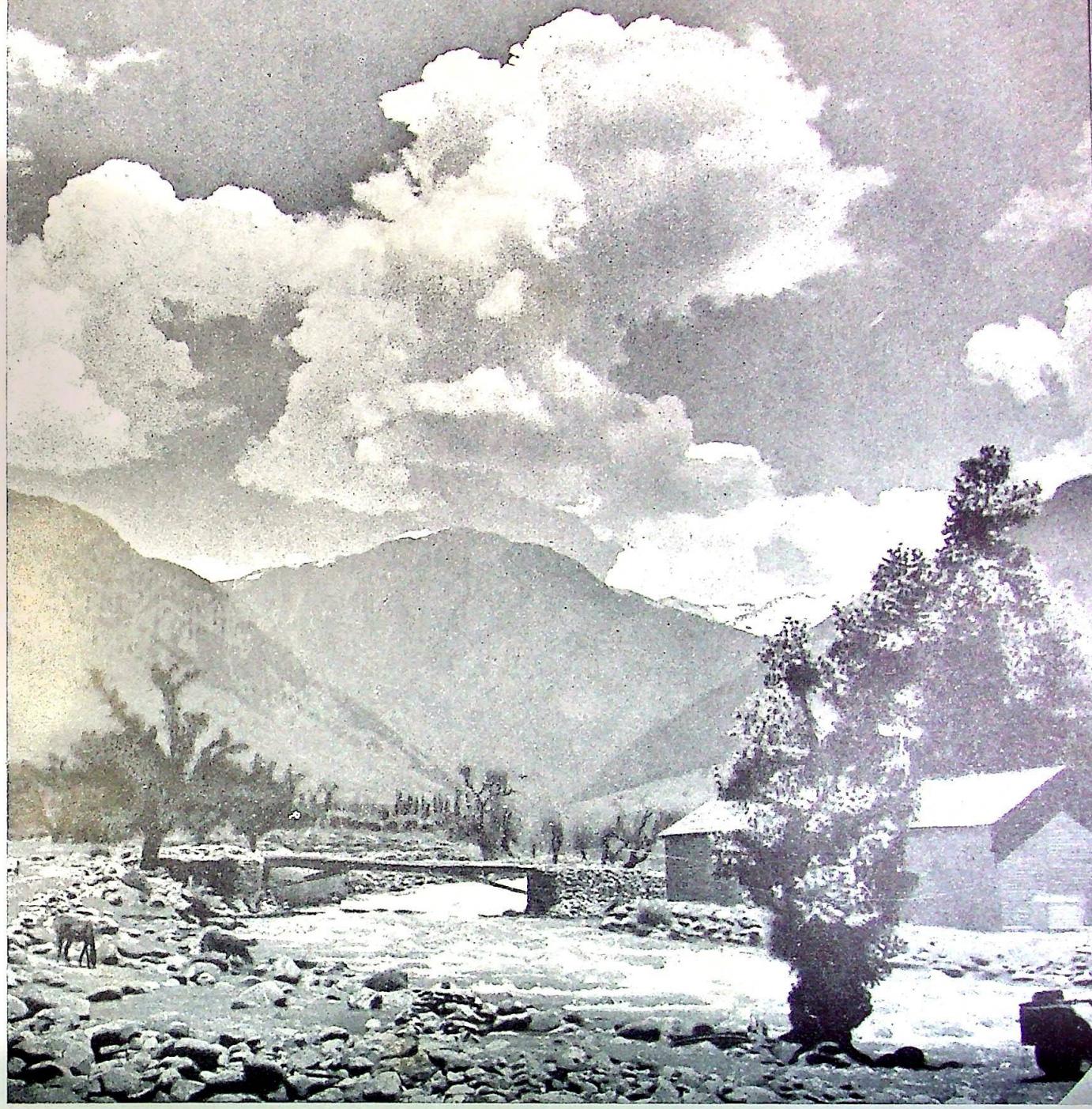
گلکنگ کا ایک چمٹا خروٹ اور بیڈ کے
سایہ دار درختوں کے نیچے بہرہ ہے



Snow-capped mountain ranges near the Kolahoi glacier and the river Lidder which rises from it

कोलाहाई ग्लेशियर के पास हिमाच्छादित पर्वतश्रेणी और ग्लेशियर से निकली लिदर नदी

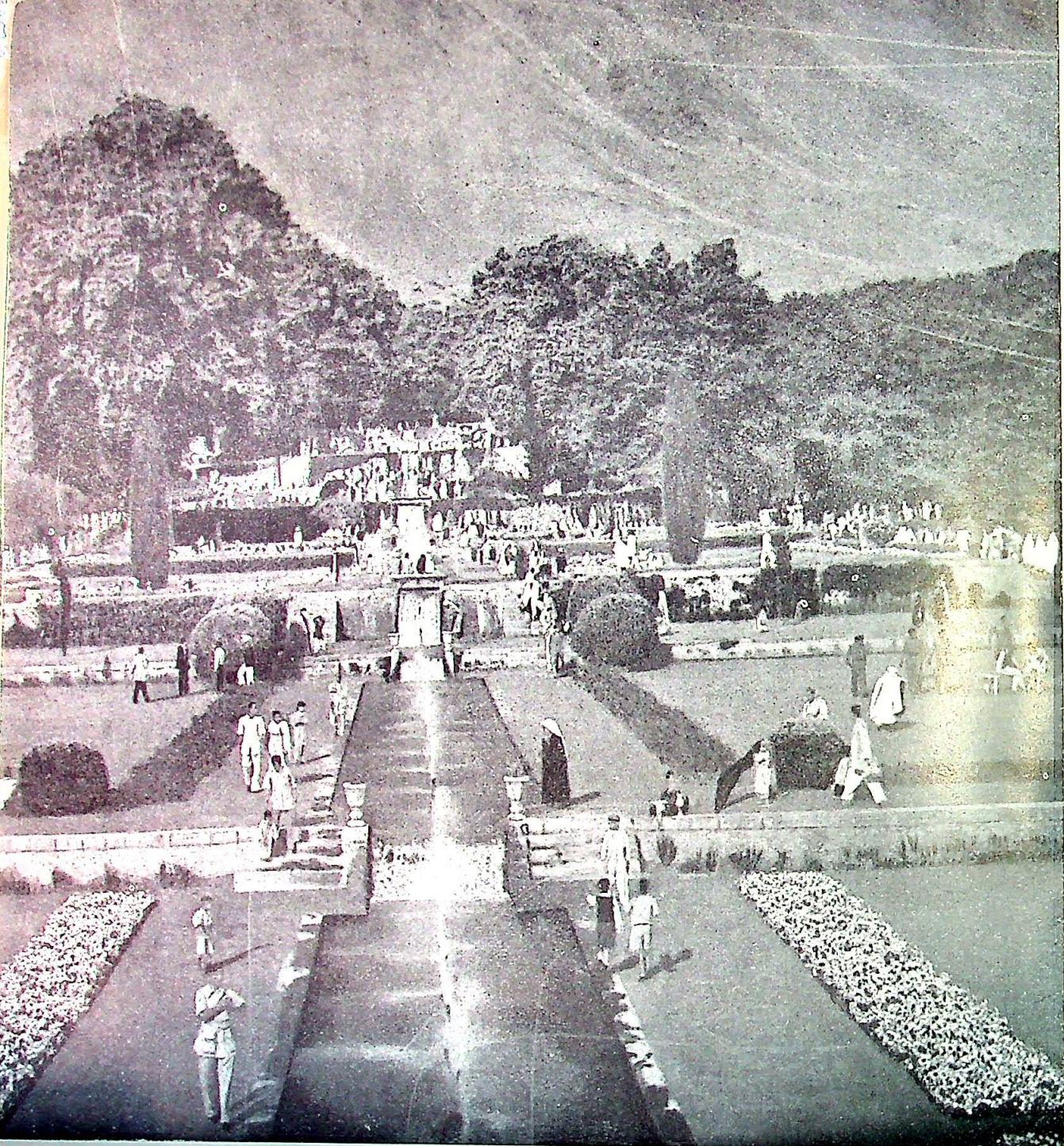
کوہہائی گلیشیر کے قریب بہت پوش پہاڑ اور دریائے لدر۔ یہ دریا بہی سے نکلتا ہے



Foaming waters of a nullah
in a beautiful neighbouring
valley

एक मनोरम घाटी में एक नाले की
फेनिल धारा

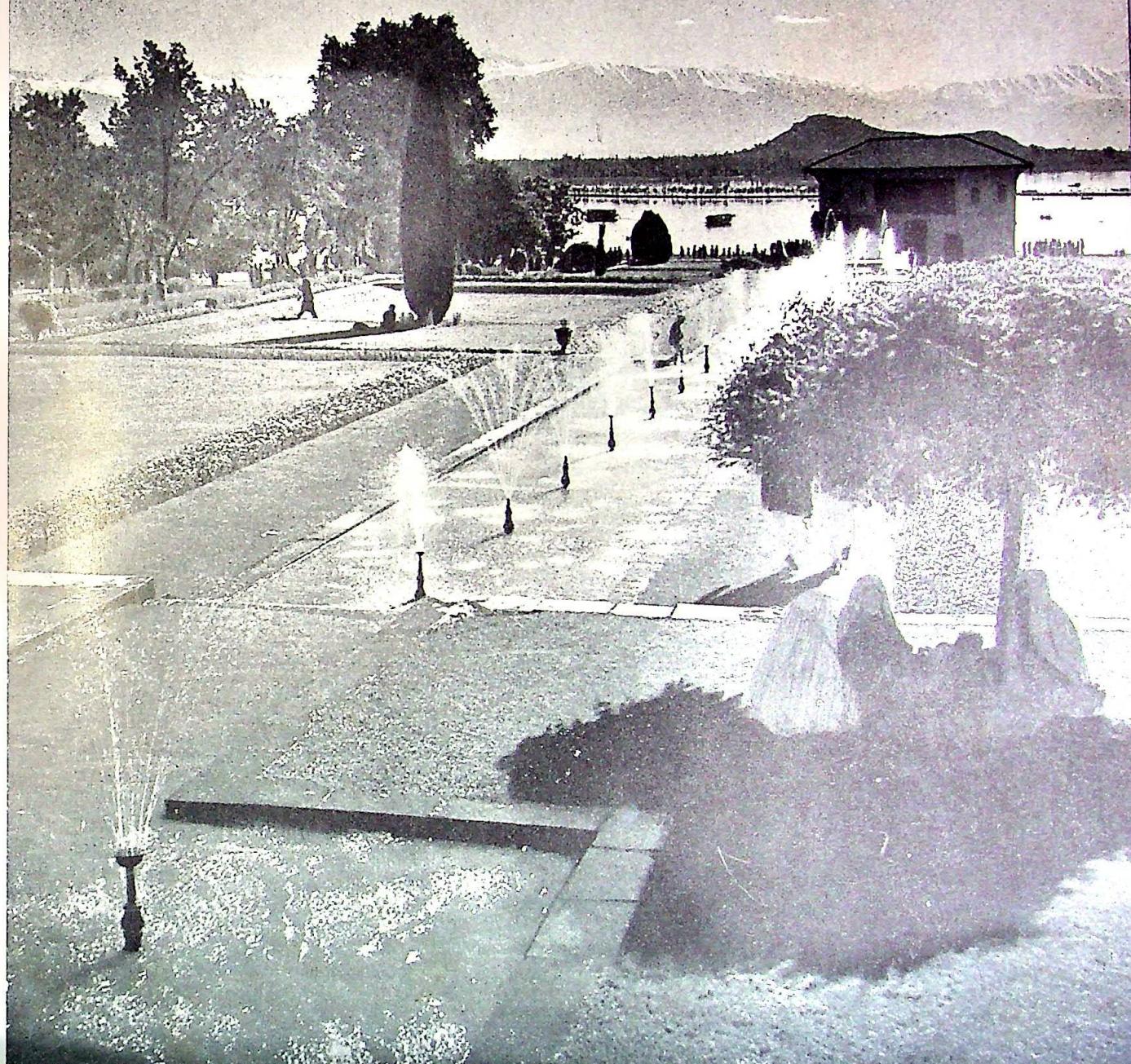
تریب کی خوبصورت دادی میں ایک پُر شور نالہ



Fountains playing in the
Nishat Garden

نیشاٹ باغ کے فنکارے

نیشاٹ باغ میں فنکارے چھوٹ رہے ہیں



A view of the Dal and distant mountains from the Nishat Bagh

نیشات باغ سے دل جھیل اور سودھر پرتوں کا اک دیش

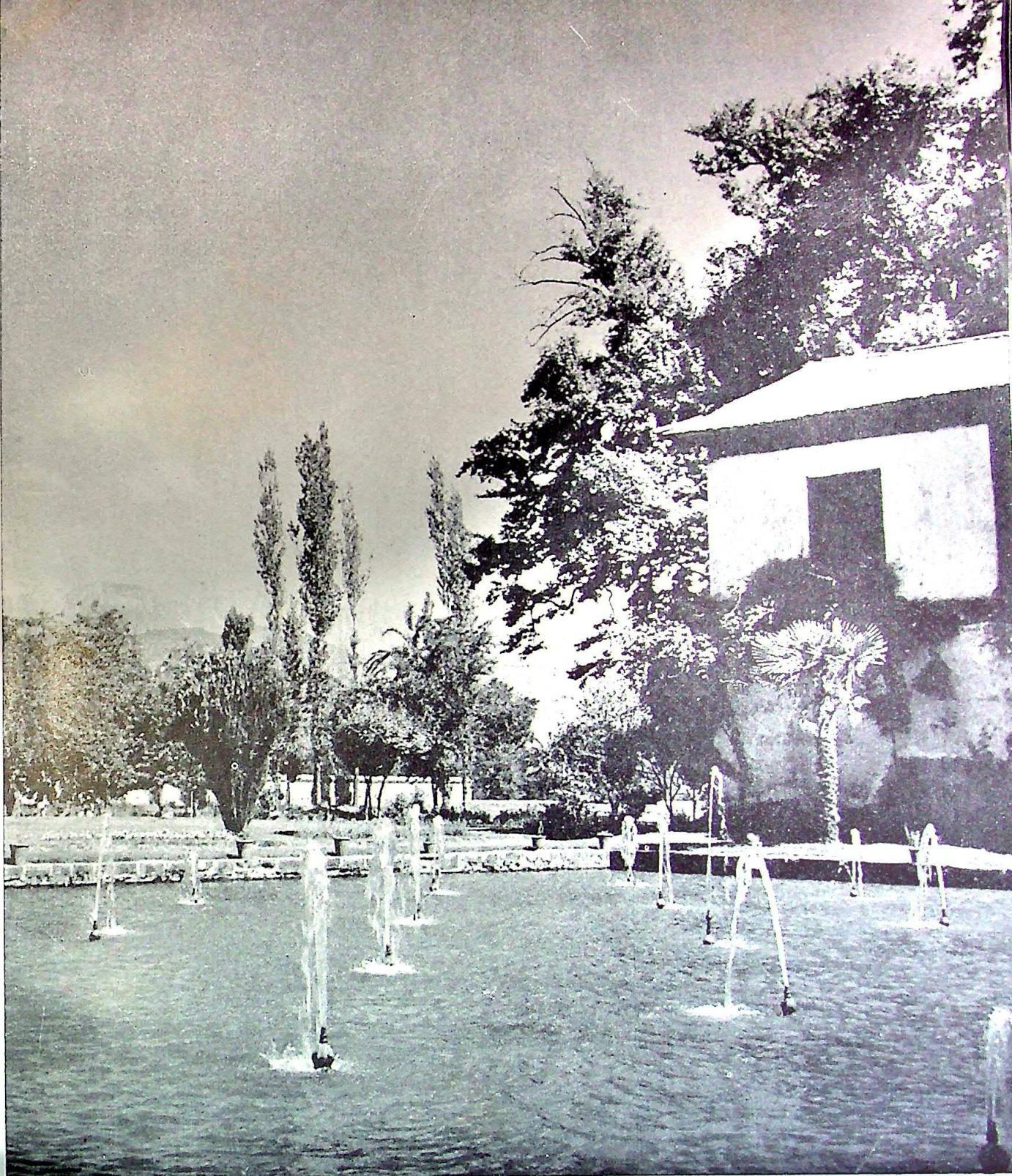
نیشات باغ سے دل اور در کے پہاڑوں کا نظارہ



The garden at Chashma Shahi (Royal Spring) near Srinagar. The famous spring lies in the pavilion.

थीनगर के निकट चश्माशाही का बाग। यह प्रसिद्ध चश्मा छत के नीचे है।

مری نہر کے قریب چشمہ شاہی کا باغ
یہ چشمہ اس عمارت کے اندر ہے



The Achhabal Garden with
snow-peaked mountains in
the background

अच्छाबल बाग—पृष्ठभूमि में बर्फ
से ढंकी पर्वत-श्रेणियां

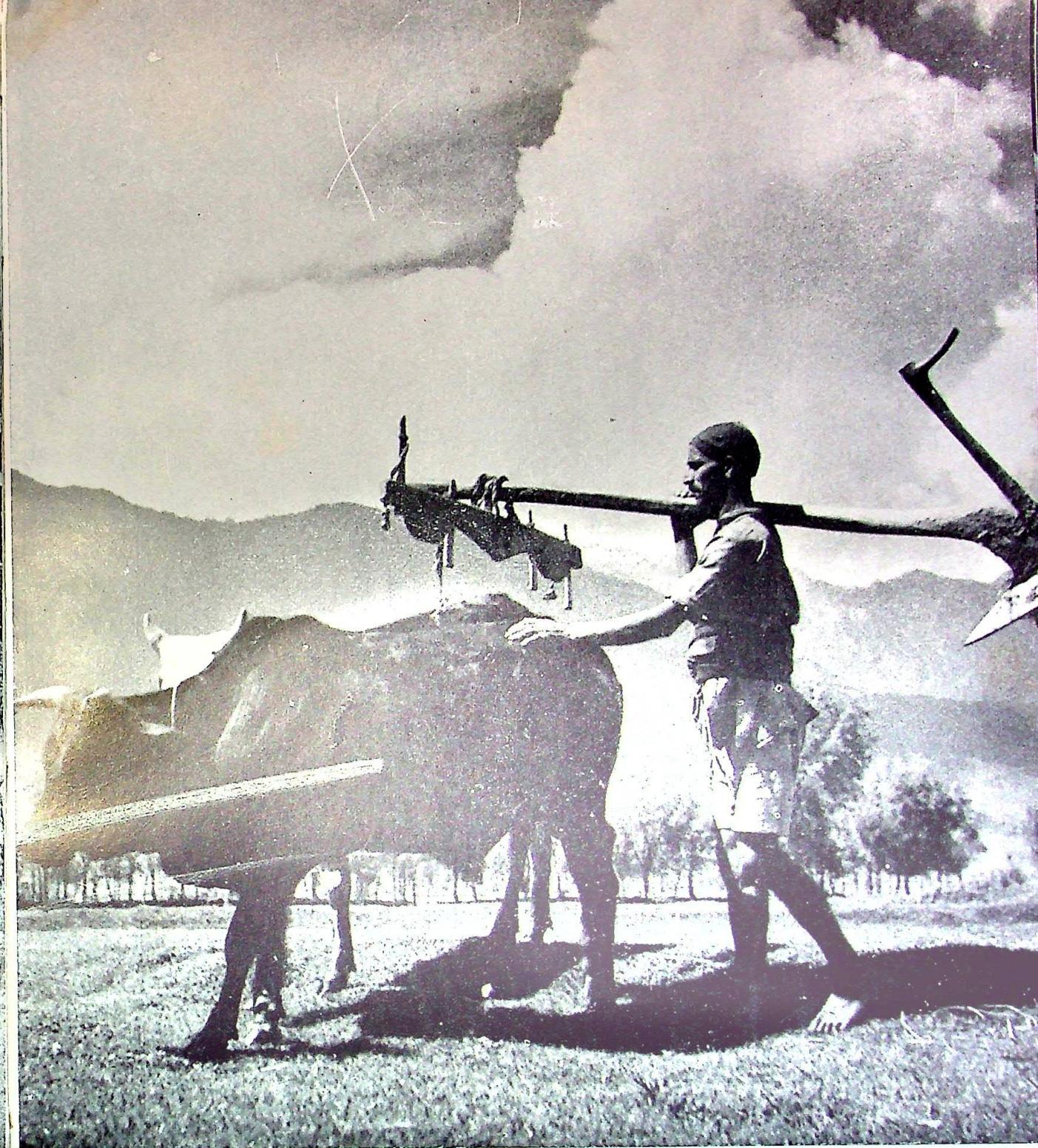
اچھا بل کا باغ۔ عنب میں بڑی
پہاڑ دکھان دے رہے ہیں



Planting seedlings in a rice field

खेत में धान को पौद लगाई जा
रही है

دھان کے کھیت بی پود لگائی جا رہی



The farmer with his plough
and oxen coming home
after the day's work

दिन के काम की समाप्ति पर अपने
बैल और हूँल लेकर घर वापस
आता हुआ एक किसान

دن بھر کی محنت کے بعد کسان اپنے بیل اور
بیلوں کے ساتھ گھر ناپس جا رہا ہے



Ploughing by tractor in a field in Jammu

जम्मू में ट्रैक्टरों द्वारा जुताई

جموں میں ٹریکٹر سے کھیت جوتا یا رہا ہے



Agriculture in Ladakh.
Separating grain from straw

لہداخ میں کृषि—انماں سے بھوسا
الٹگا کیا جا رہا ہے

لداخ میں زراعت۔ انماں کیا جا رہا ہے



A harvest scene in autumn.
Threshing paddy to
separate grain from straw

شہزاد-کھڑو میں فصل کی کٹائی - دھان
دھنی; دھان سے بھوسی پریش کی جا
رہی ہے ।

موسم خرداں میں فصل کی کٹائی - دھان
کو کوٹ کر انج نکالا جا رہا ہے



A saffron bulb and flower.
The saffron is drawn from
the three orange-red stigma

केसर की कली तथा फूल—तीन
नारंगी रंग के पुष्पकेशरों से केसर
निकाला जाता है।

زعفران کا پھول اور اس کی جڑ۔ پھول کے تین
نارنجی ریشوں سے زعفران نکالی جاتی ہے



Cherry trees in bloom

پوشیدت چری وکش

چیری کے پھولوں کی بہار



Almond blossoms

बादाम के फूल

بادام کا شکوفہ پھولہ ہوا ہے



Lotuses in bloom. The Dal and other lakes have extensive stretches covered with lotus flowers.

लिले हुए कमल के फूल—डल तथा अन्य झीलों में कमल बहुतायत से होता है

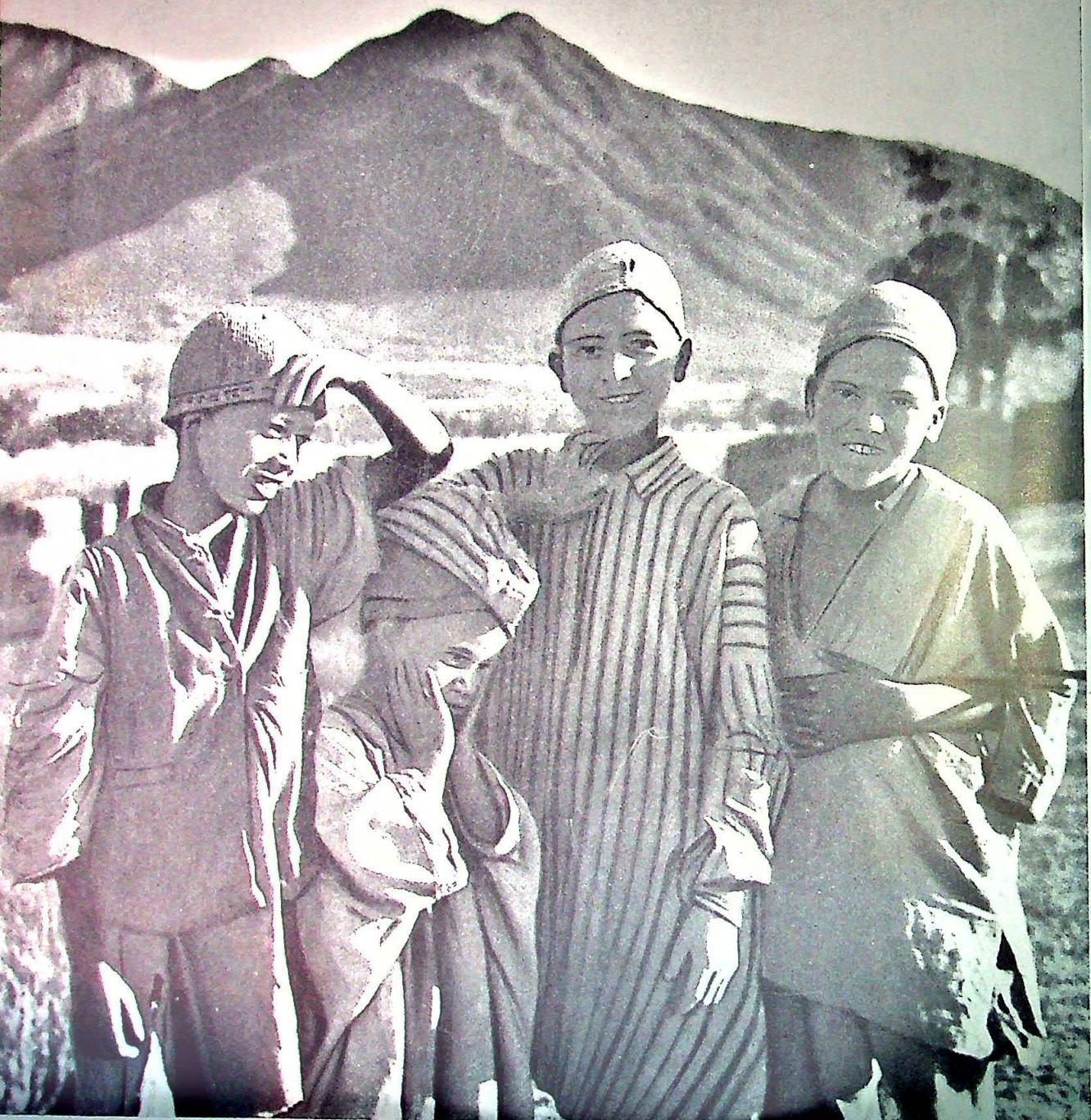
کنوں کے پھول۔ ڈل اور دوسری جھیلیں کنوں کے پھولوں کے تختोں سے بھरی رہتی ہیں



A group of Kashmiri children

کashmiri بچے

کشمیری بچوں کی ایک ٹولی۔



A happy group of boys near
Sumbal

سمنوال کے پاس پراسنن-مੁਦ्रਾ ਮੈਂ ਬਾਲਕਾਂ
ਕਾ ਇੱਕ ਝੁਣਡ

سمبل کے قریب بڑکوں کا ایک گردپ



A Ladakhi woman with a child on her back

बच्चे को पीठ पर लादे हुए एक
लद्दाखी महिला

ایک لداخی عورت پینے بچے کو پیٹھ پر بھائے ہوئے



Sunny smile from a rural belle

गांव की एक तरणी की प्रकाशपूर्ण
मुस्कराहट

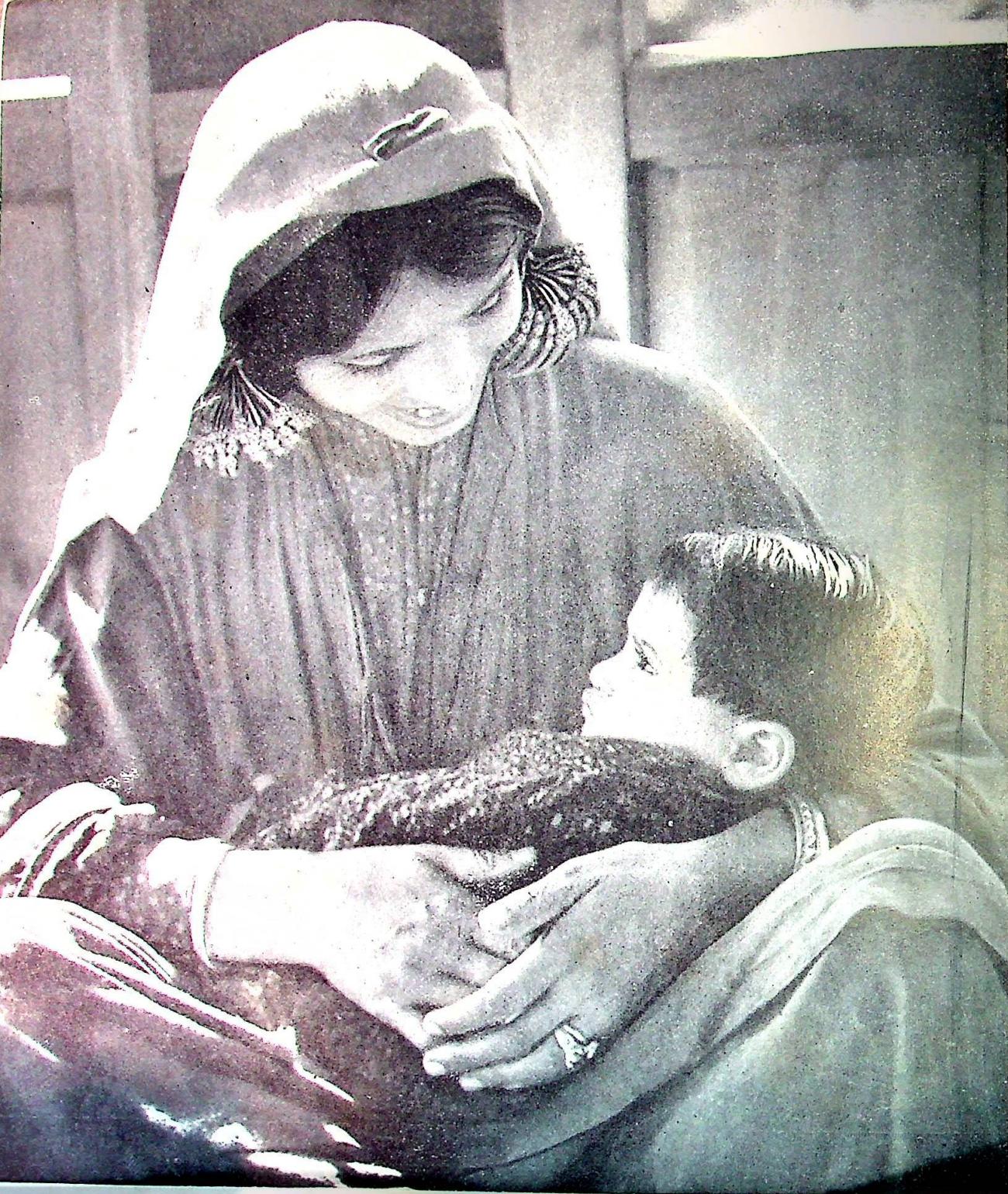
دیہاتی دخنیز کی مسکراہٹ



A Muslim at prayer

نماज पढ़ता हुआ एक मुसलमान

ایک مسلم بوقت نماز



Mother and child

माँ और बच्चा

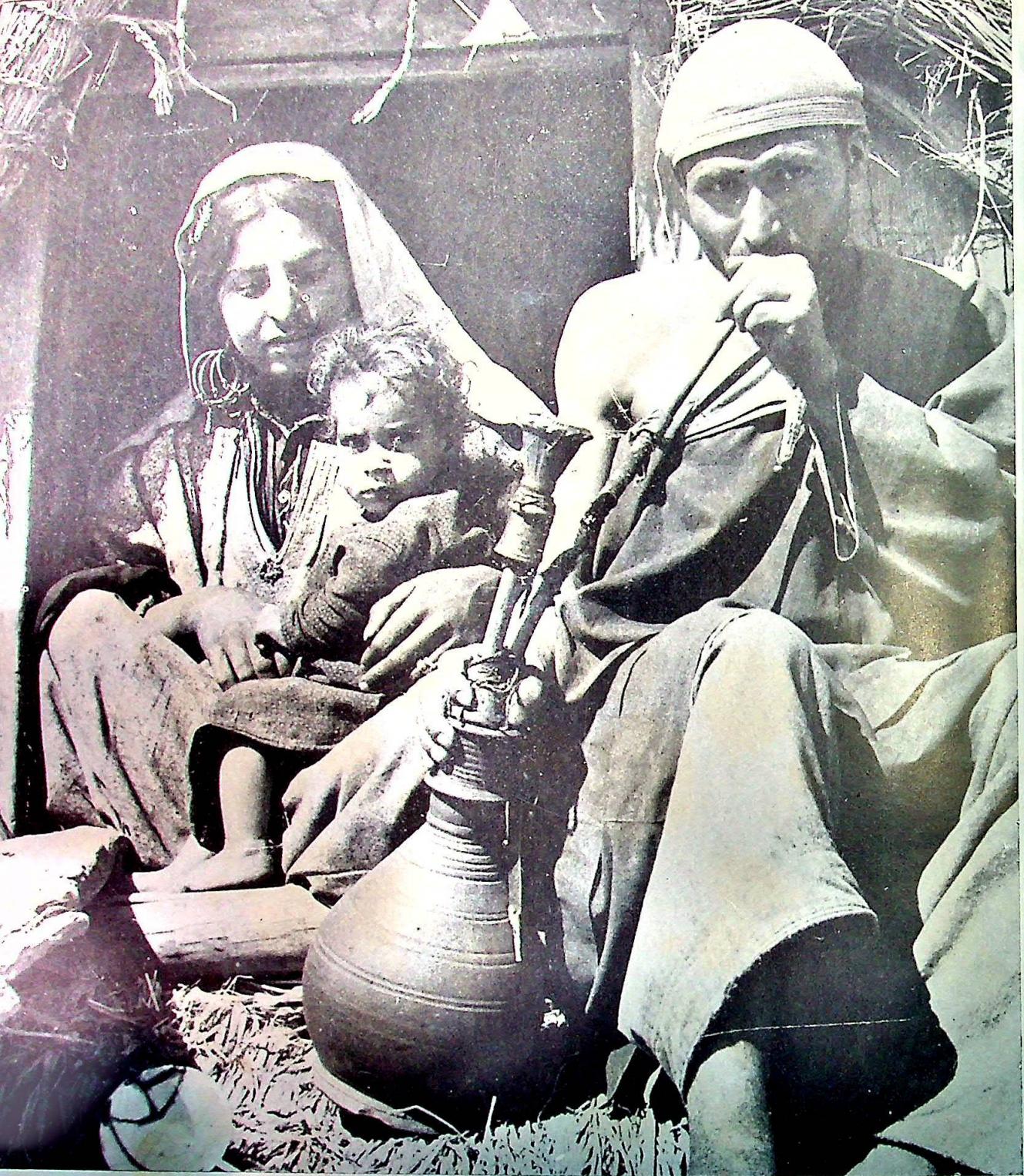
مان اور بچہ



Samovar in use

سماوار کا پ्रयोग

سماوار کا استعمال



A hanji of bahats (cargo boat) with family

अपने परिवार के साथ बहात
(भारवाहक नाव) का एक हाजी

مال ڈھونے والی کشتی۔ کاہانی اور اس کا خاتمہ



A porter with his basket

डलिया उठाए एक मत्तूर

ایک مزدور پانی ٹوکری کے ساتھ



A potter at work

काम करता हुआ एक कुम्हार

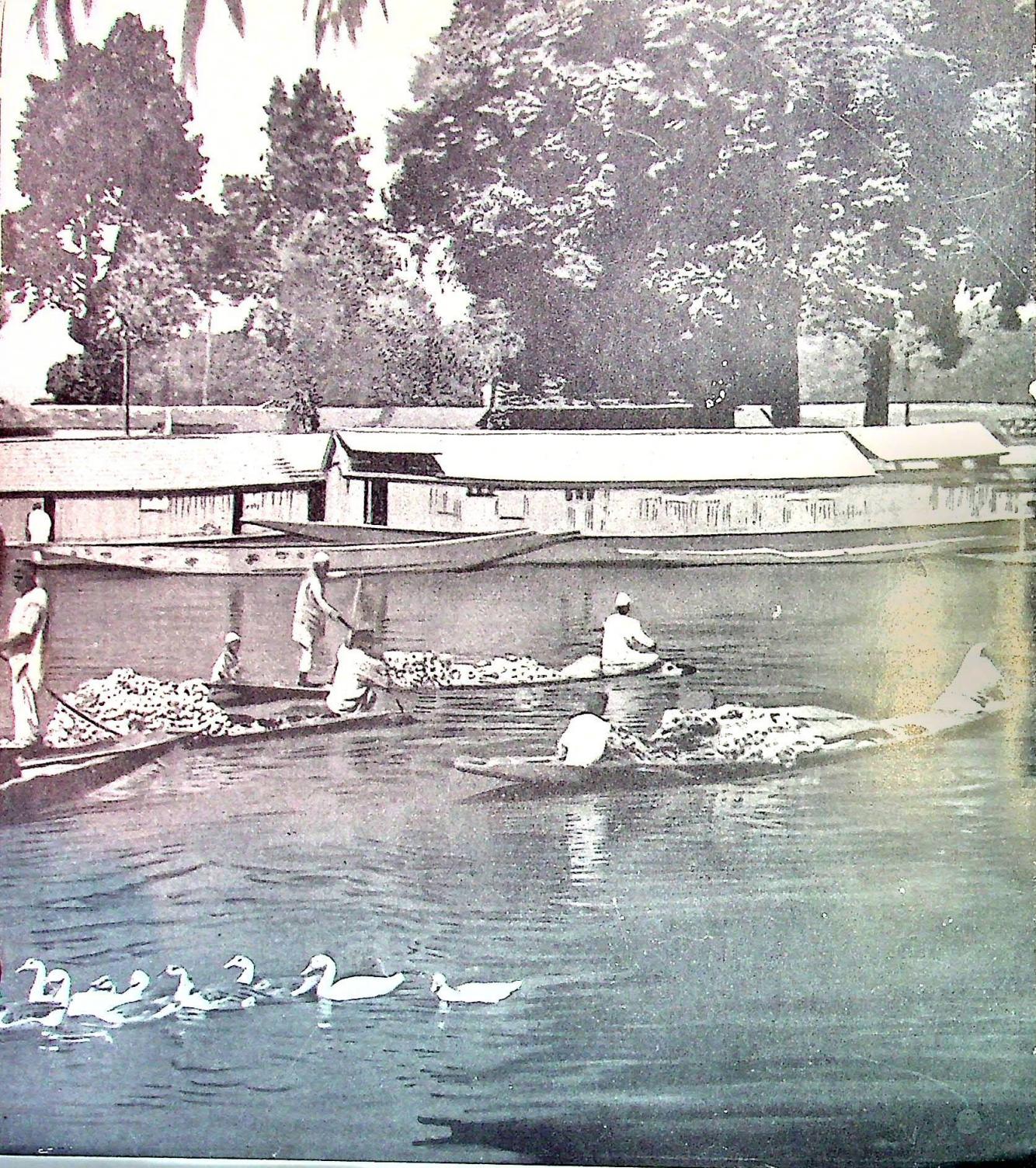
کھار برتن بنارہے



Life on the river Jhelum

जेहलम नदी पर हलचल

دیباۓ جہلم پر رہنے والے
وگ اور ان کی زندگی



Boatloads of vegetables on
their way to market

ہاٹ کو جاتی ہوئی سبزیوں سے لدی
ناوں

نرکاریوں سے پھری کشتیاں
بازار کی طرف جا رہی ہیں



A market scene at Srinagar

شہر سرینگر میں ایک بازار کا دृश्य

سرینگر کا ایک بازار



A typical Basohli painting

बसौली चित्रकारी का एक सामान्य
चित्र

بسویلی فنِ مصوری کا ایک سامانہ



The central edifice of the
ruins at Martand

मार्तंड के खण्डहरों का मध्य-भाग

مارتنڈ کے کھنڈرات کا ایک منظر



Details of carving in high relief on a wall among the Martand ruins

मार्तंड के खण्डहरों में एक दीवार पर पच्चीकारी

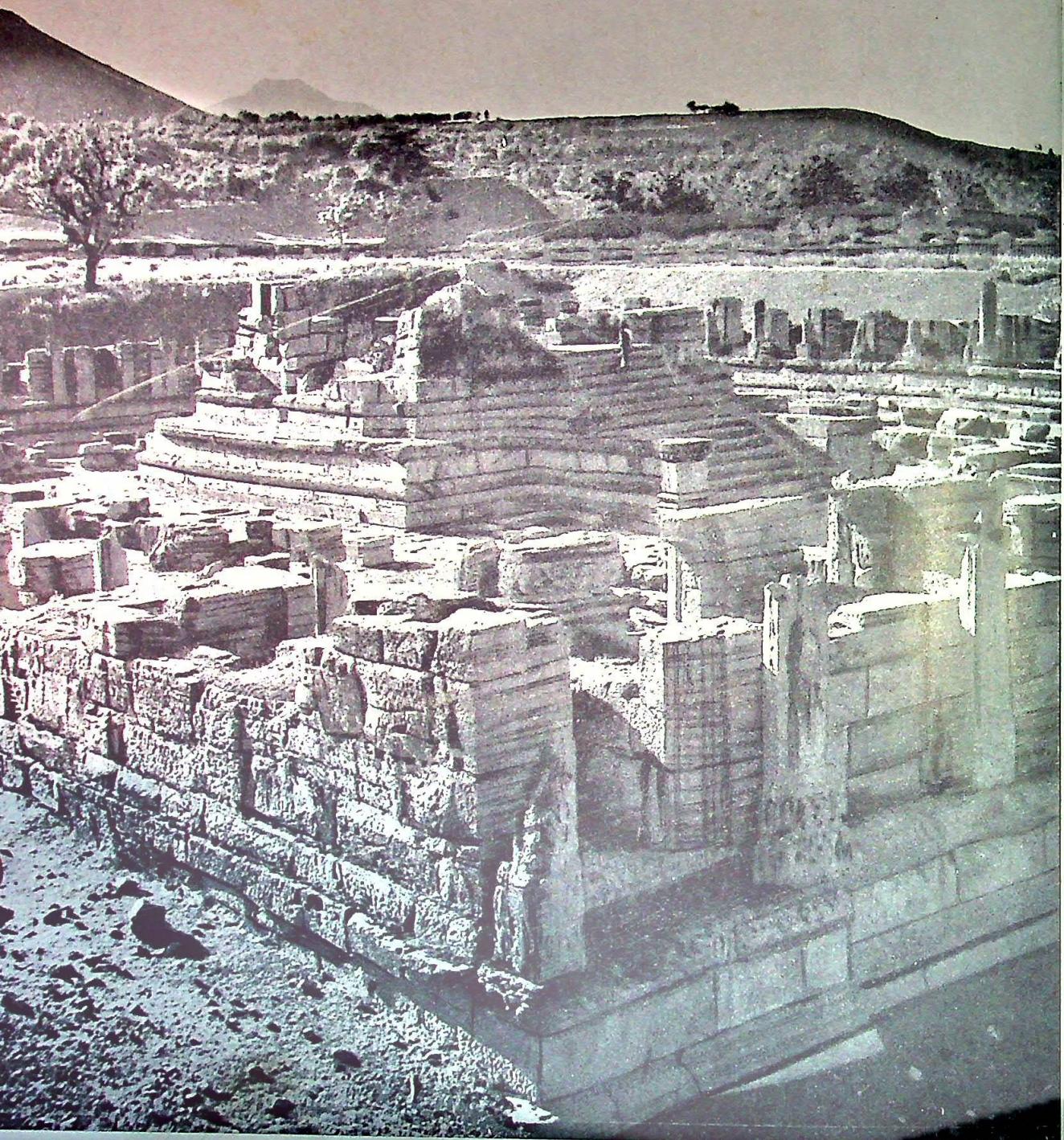
مارتند کے گھنڈرات میں ایک دیوار پر کھنڈی ہوئی مورتیاں



A close view of ornamentation on the Pattan ruins

پٹان کے خاکہراؤں مें سजावट کा سमीप سے दर्शन

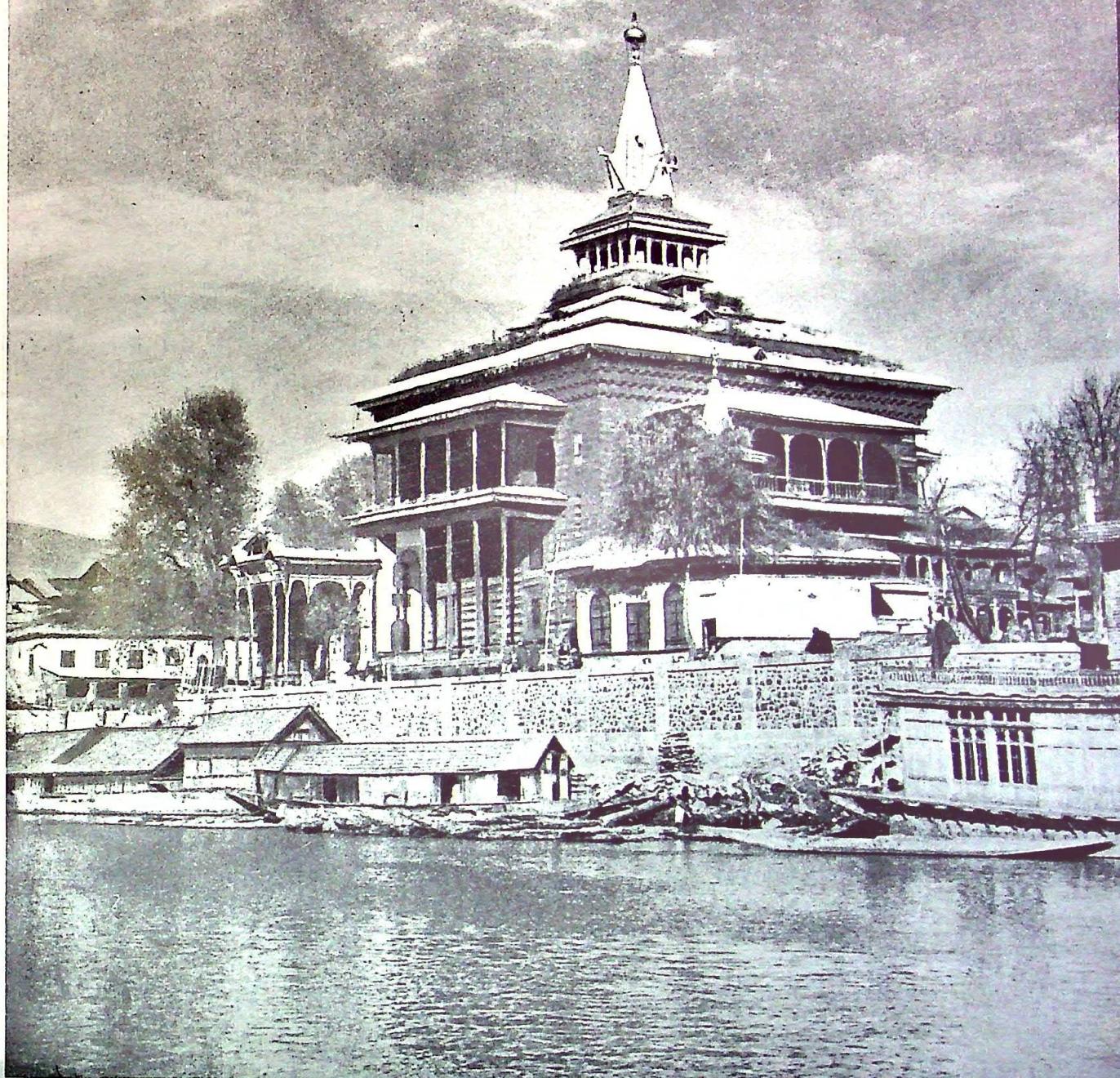
پین کے کھنڈرات میں نقش دلگار کا ایک ترین



Ruins of the temple at
Avantipur

अवन्तीपुर मन्दिर के ध्वंसावशेष

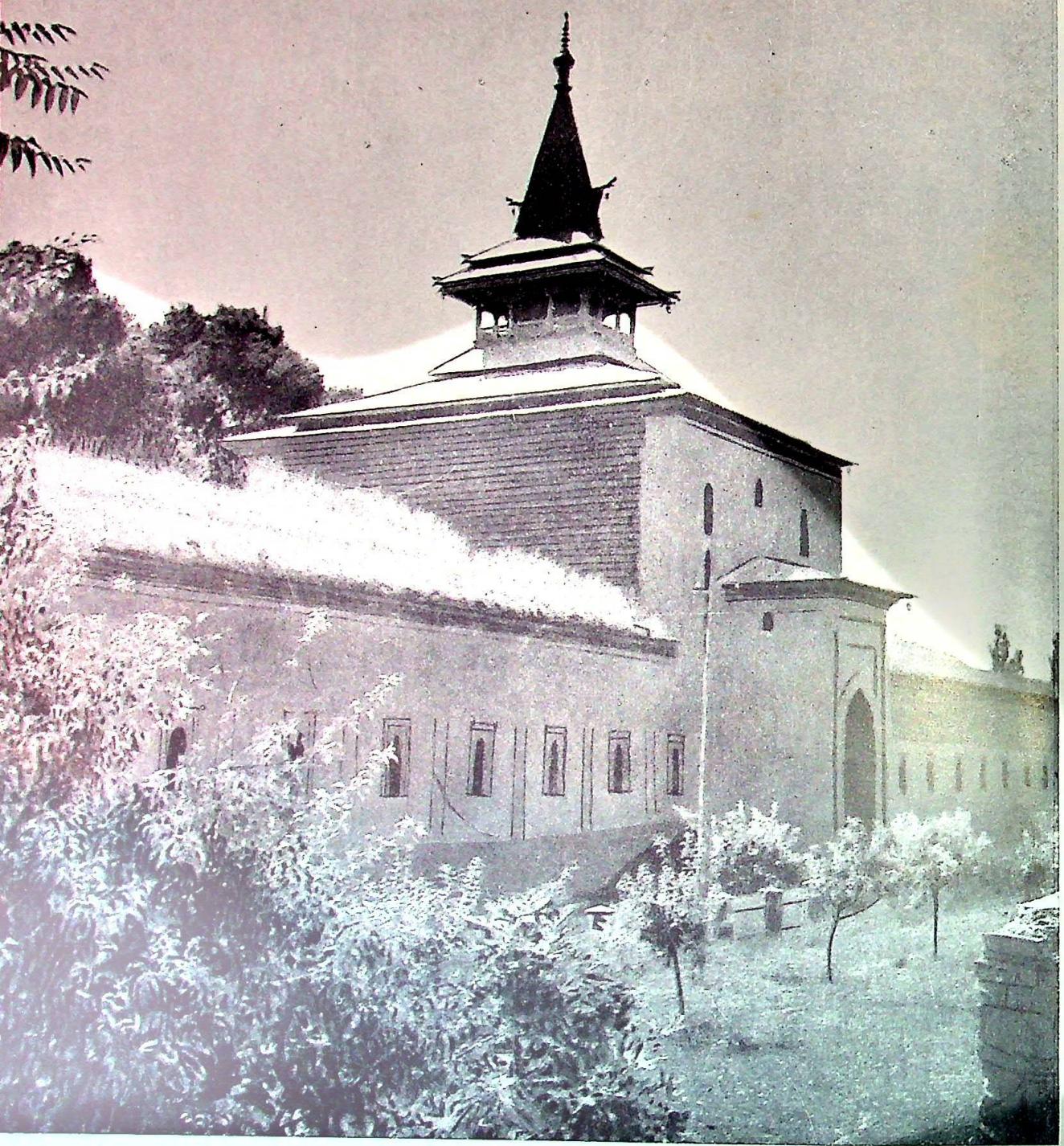
ادتی پور کے مनدیر کے کھंड



The Shah Hamadan mosque in Srinagar is a typical example of the medieval wooden architecture of Kashmir.

श्रीनगर की शाह हमदान मस्जिद मध्यकालीन कश्मीरी काठकला का एक विशिष्ट उदाहरण है।

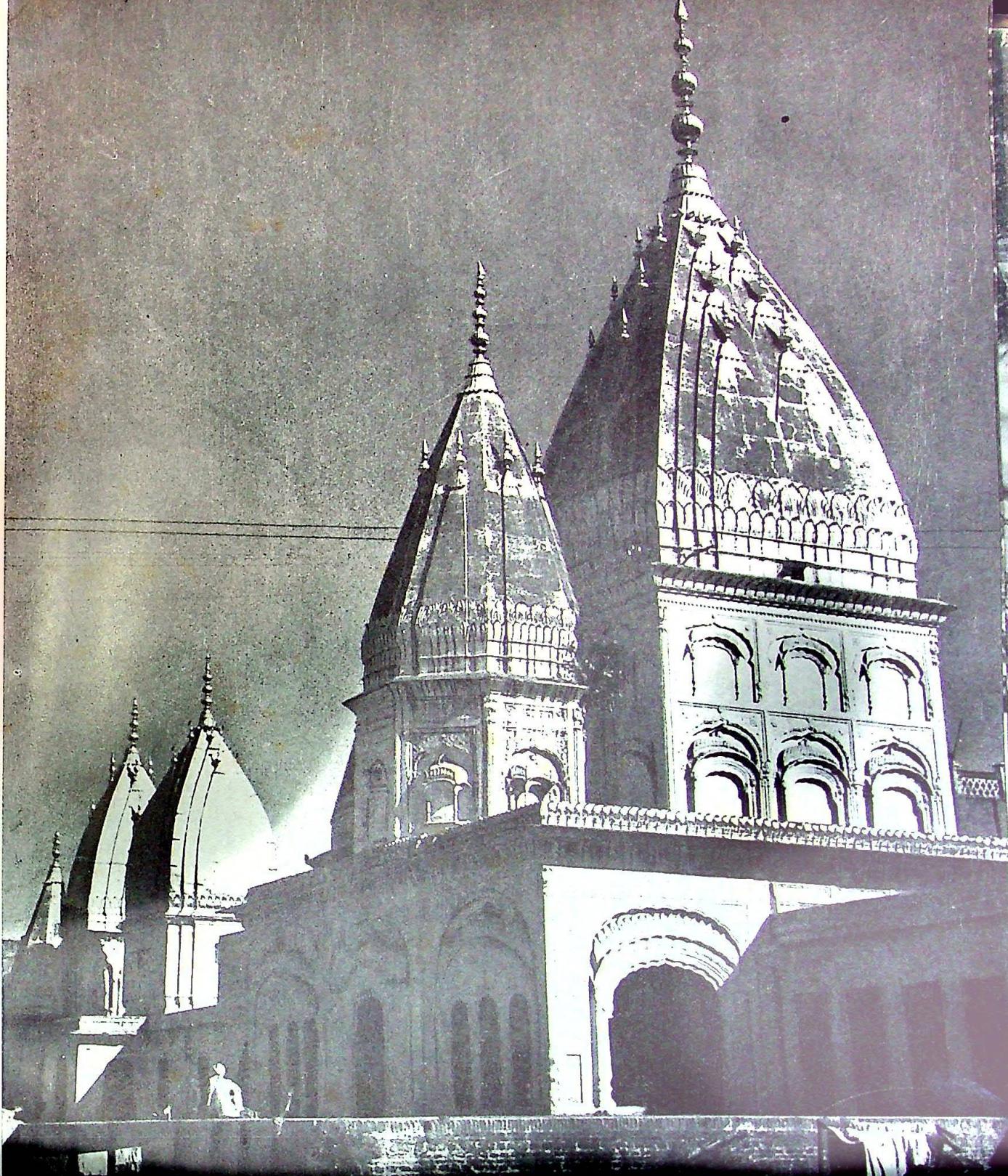
سری نگر میں شاہ ہمدان کی مسجد۔ جو کشیر میں زمانہ و سلی کی پوچی تعمیر کا مخصوص نمونہ ہے



The minaret of the Jamma Masjid in Srinagar closely resembles that of the Shah Hamadan mosque

श्रीनगर की जामा मस्जिद तथा शाह हमदान मस्जिद की मीनारों में अत्यधिक समानता है।

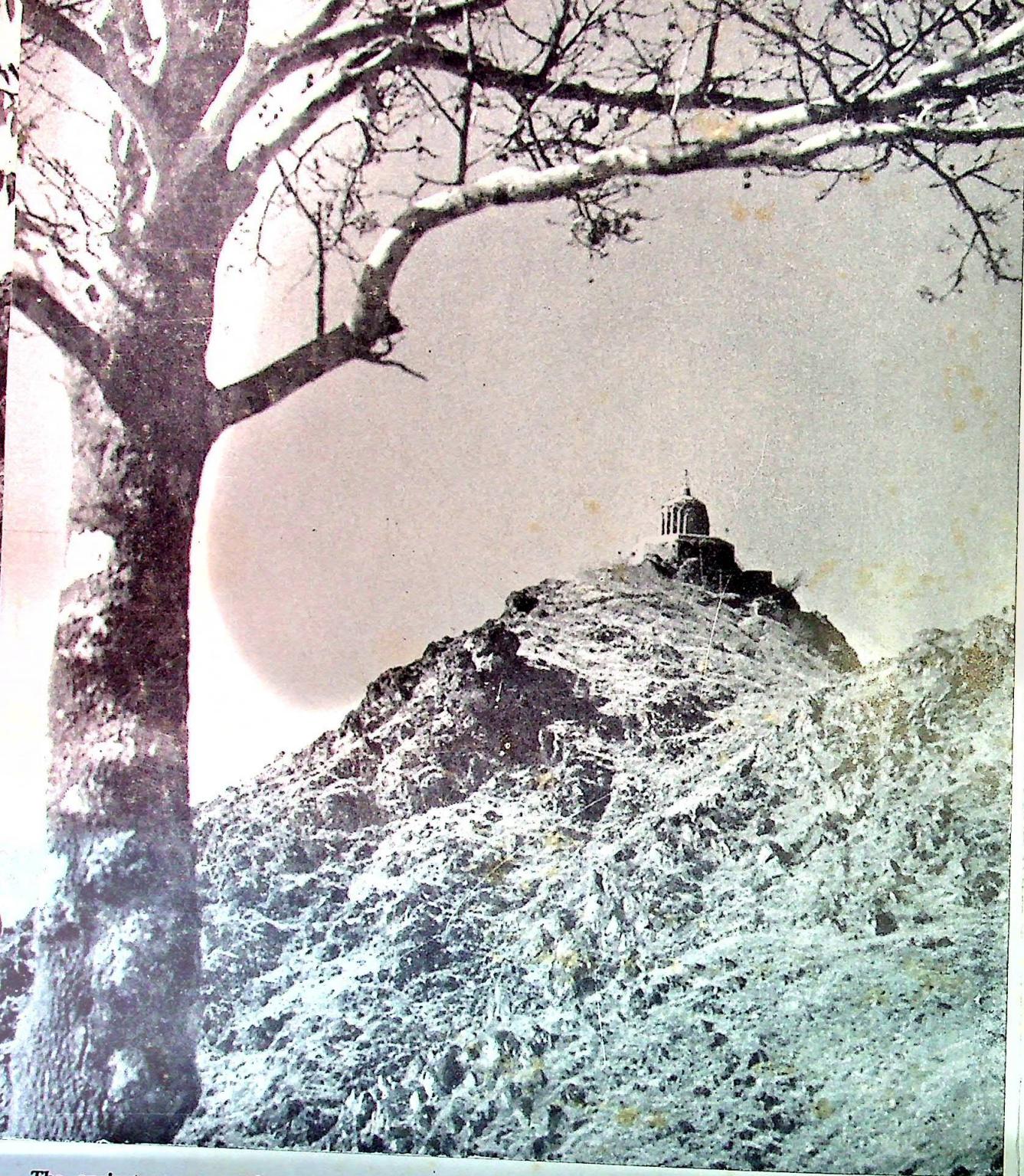
سری نگر کی جامع مسجد کا منارہ جو شاہ ہمدان کی مسجد سے بہت زیادہ ملتا جلتا ہے



The main steeple of the
Raghunath temple at
Jammu

जम्मू के रघुनाथ मन्दिर का मुख्य
कलश

جوں کے رਘੁਨਾਥ ਮੰਦਿਰ ਕਾਦਰ ਬਿਾਨੀ ਗੁਣ



The ancient stone temple
on the Shankaracharya hill
is a landmark in Srinagar

श्रीनगर में शंकराचार्य पहाड़ी पर
पत्थर का प्राचीन दर्शनीय मन्दिर

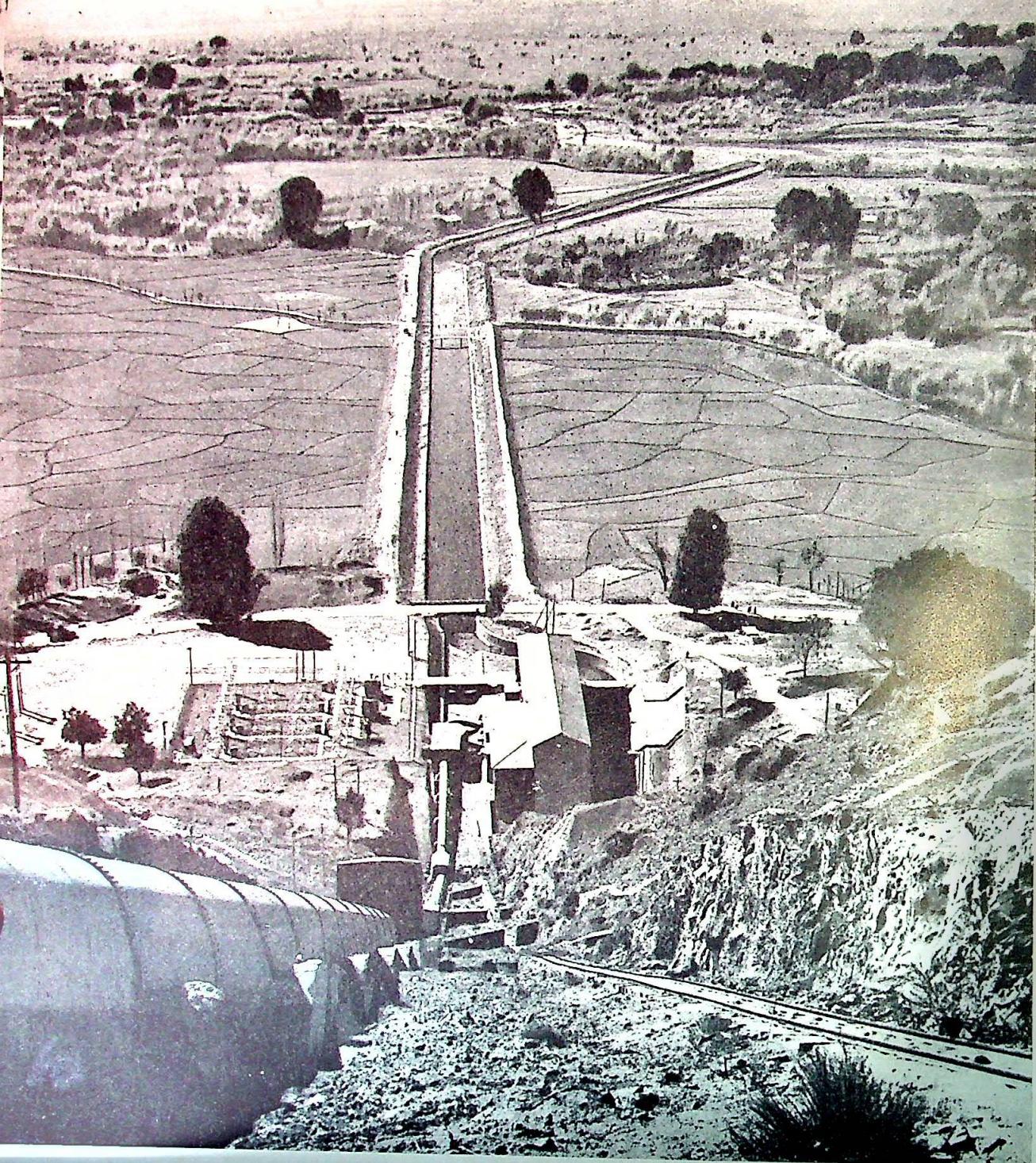
سری نگر میں شنکر آچاریہ کی پہاڑی
پر پتھر کا ایک قدیم مندر



The Maqdoomi mosque on a spur of the Hari Parbat hill with the fort in the background

ہریپورت پر مکدوومی مسجد:
پشاورمیں کیلہ

ہری پرت پر مکدوومی مسجد۔
اوپر کی طرف تلمبے



A bird's-eye view of the Ganderbal Power House and the irrigation canal

गांधरबल के बिजलीघर का विहंगम दृश्य; साथ ही सिंचाई की नहर दिखाई दे रही है।

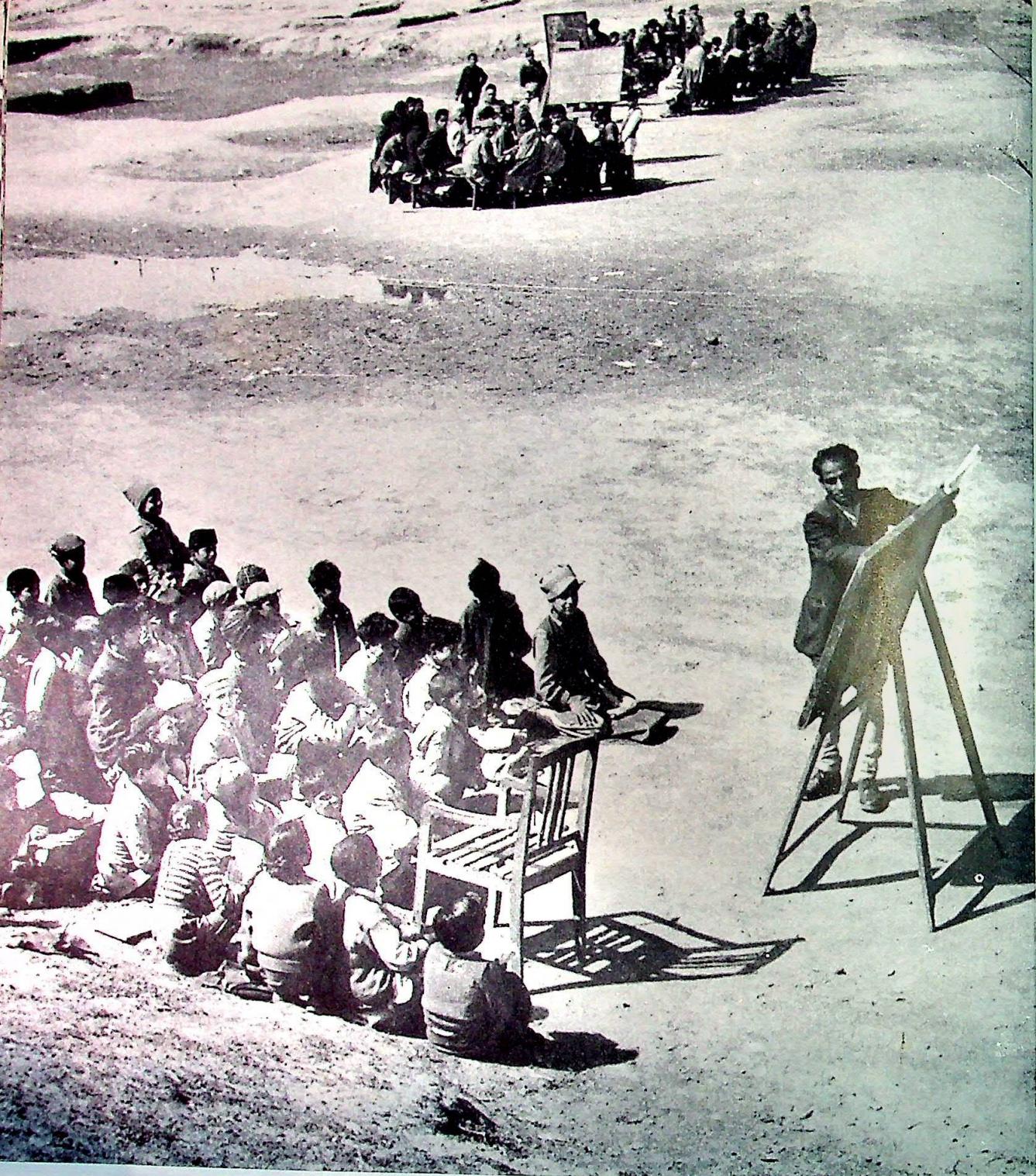
گاندھربل پارکاؤس اور آبیاری
کی نہر۔ پر ایک طاڑیا نظر



Primitive process of lifting
water for irrigation

سیچائی کا پورا نا تریکا

آب پاشی کا ایک قدیم طریقہ



Open air classes in a village school

गांव के एक स्कूल के खुले मैदान में
कक्षा

کھلی ہو ایں گاؤں کے سکول کی کلاس



An illiterate father keenly
watching the progress of his
son's education

अपने पुत्र की शिक्षा संबंधी उन्नति
से प्रसन्न एक अनपढ़ पिता

ایک ناخواندہ باپ بڑی دلچسپی سے
اپنے بیٹے کو لکھنے پر مدد کر رہا ہے



A corner of the Reading Room in the Women's College at Srinagar

سرينگر کے ڈریور کالج بیس دارالعلوم کا ایک حصہ
شینگار کے اک مہلہ کالج میں
وادنالی کا اک دوسری



A Health Centre in Srinagar

श्रीनगर का एक स्वास्थ्य-केंद्र

سری نگر کا ایک ہیلث سنٹر



A group of Kashmiri women

कश्मीरी स्त्रियों का एक समूह

کیشی عورتوں کا ایک اجتماع



People arriving for prayers
at the Idgah

ईदगाह में नमाज के लिए आते हुए
लोग

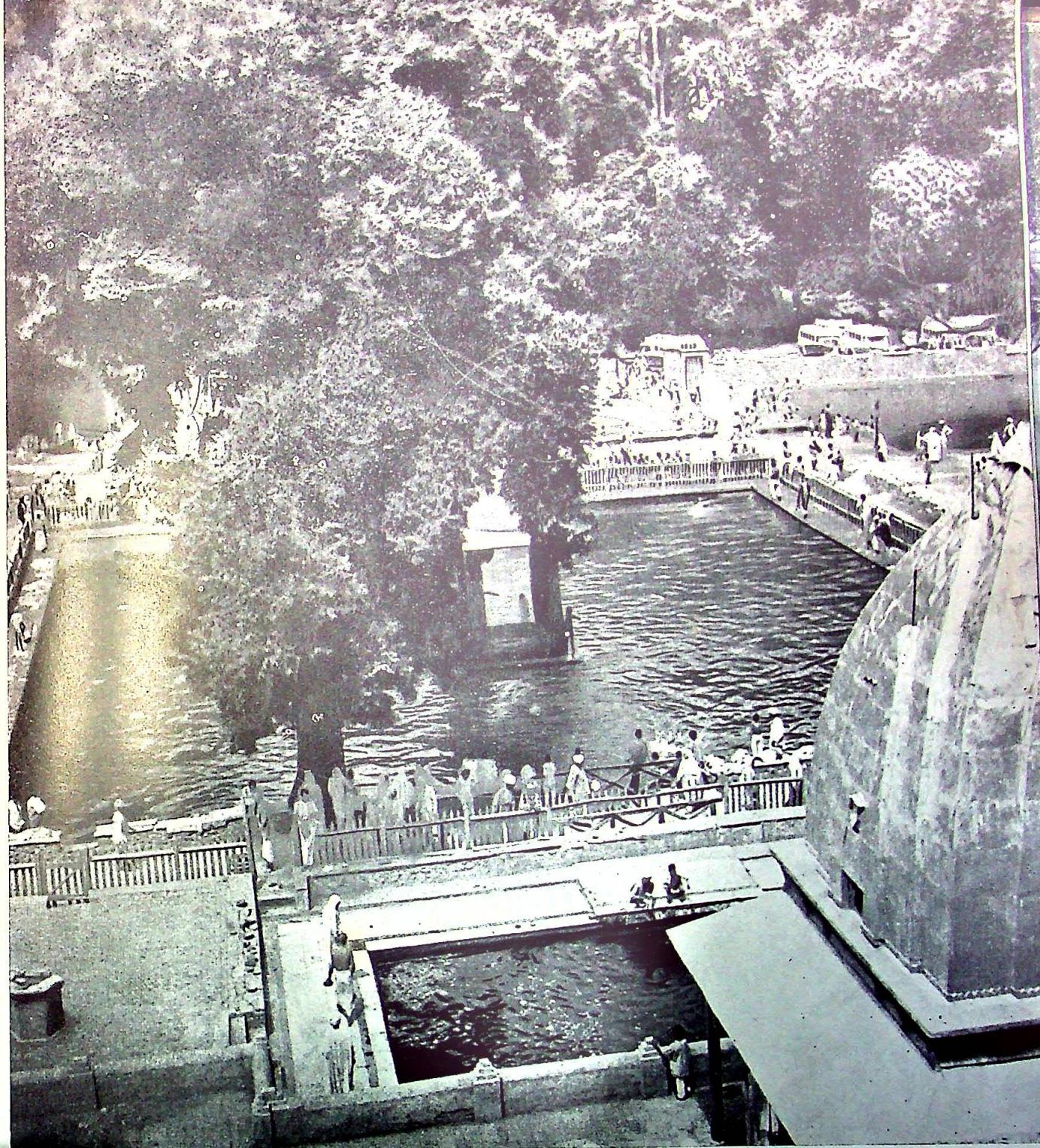
وگ نماز کے لئے عیدگاہ آ رہے ہیں



On the way to the Khirbhawani shrine

खीरभवानी मन्दिर के मार्ग में

کھیر بھوانی تیر قہی طرت



The Martand spring, a famous Hindu shrine, 36 miles from Srinagar, on the Srinagar-Pahalgam road.

श्रीनगर-पहलगाम मार्ग पर श्रीनगर से ३६ मील दूर प्रसिद्ध हिन्दू मन्दिर का मार्तंड का झरना

ہندوؤں کا ترکھ، مارتند کا چشمہ جو سری نگر سے پہلگام جانے والی سڑک پر سری نگر سے ۳۶ میل کے نام پر ہے



The Amarnath Cave

अमरनाथ गुफा

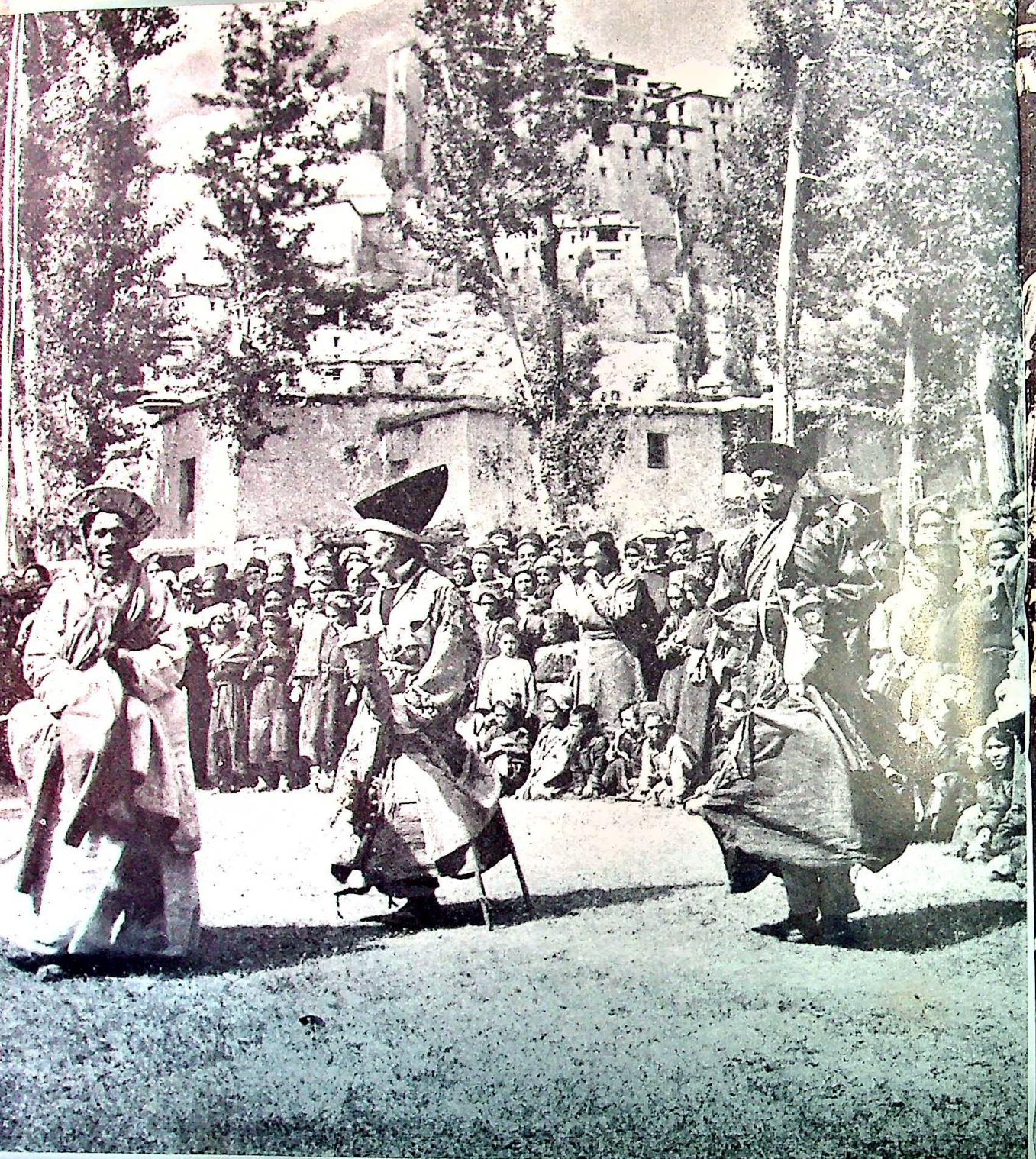
امرناٹھ کا گار



A marriage ceremony at Leh. The bridegroom offering prayers according to Buddhist rites.

लेह में विवाह-संस्कार का दृश्य।
वर बौद्ध रीति के अनुसार प्रार्थना
कर रहा है।

لیہ میں ایک شادی کی تقریب دلنا
بودھ رسم و رات کے مطابق پوچاکر رہا ہے



A dance recital at the Hemis Monastery in Ladakh

لہداخ س्थित ہیمیس ویہار میں اک
نڈی

لداخ کی ہمیں غانقاہ بیس نپار



Masked dance at Hemis

हेमिस में चेहरे लगा कर नृत्य

ہیس میں لوگ نقی پرے لگا کر ناچ رہے ہیں



Bachha dance performed to
the accompaniment of the
shehnai and drum

शहनाई और ढोल के साथ बच्चा
नृत्य

بچہ نرنا - جو شہنائی اور ڈھول
نے سماں کیا جاتا ہے



A quiet rural scene. Cattle grazing under the tall, slim poplars.

एक शान्त देहाती दृश्य : ऊचे सफेदे के वृक्षों के नीचे घरेलू पशु चर रहे हैं।

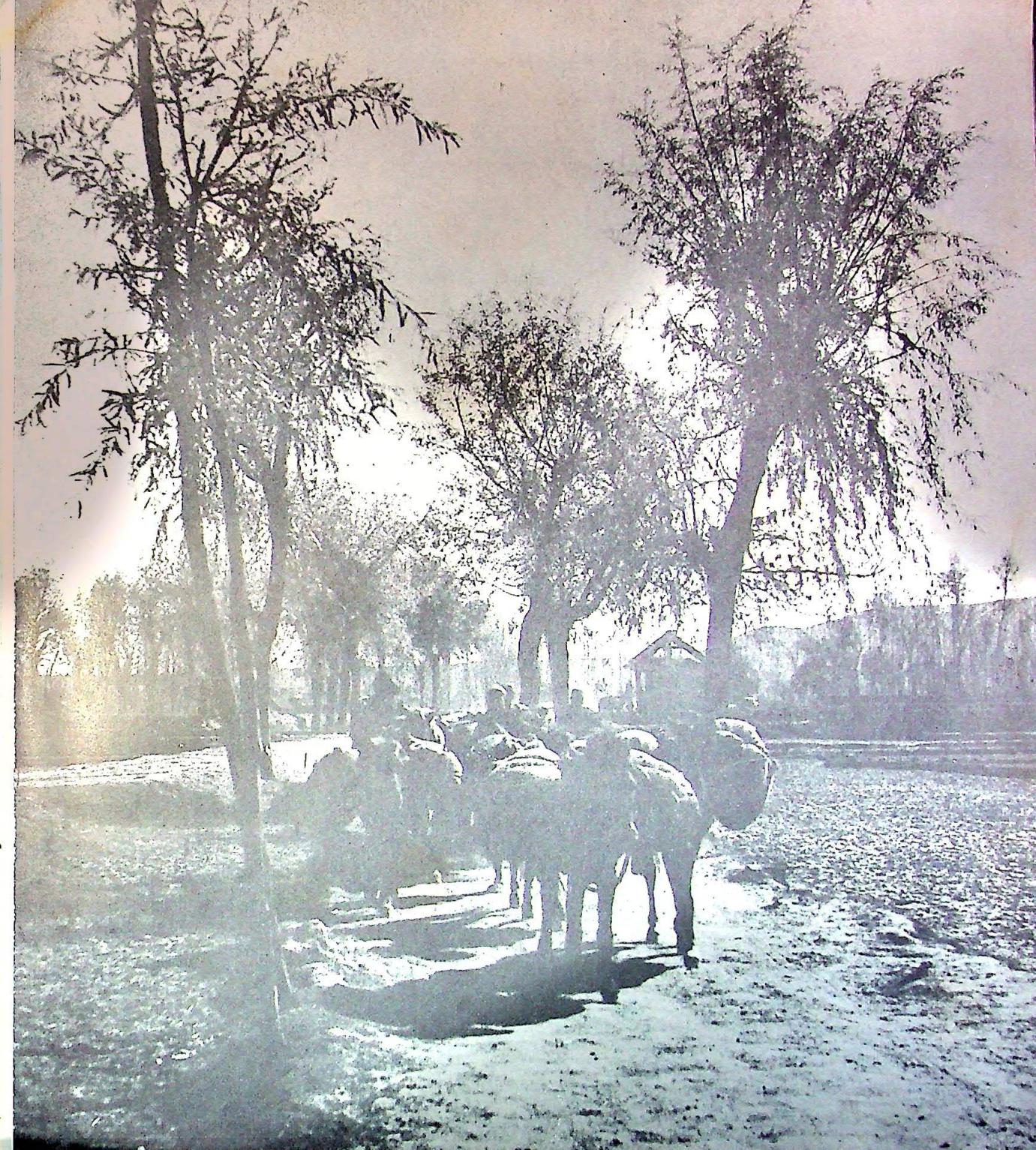
دیہات کا ایک فاموس منظر۔ مولیشی سیندھ کے بلیے بلیے درختوں کے نیچے چر رہے ہیں



On the river Tawi in Jammu. In the background is the bridge leading to the city.

जम्मू से तवी नदी। पृष्ठभूमि में शहर की ओर जानेवाले भाग का पुल दिखाई दे रहा है।

جموں میں دریائے توی۔ پس منظر میں وہ پل ہے جس سے ہو کر شہر کو جاتے ہیں



Ponies loaded with paddy
on their way to market

वाजार जाते हुए धान से लदे टट्ट

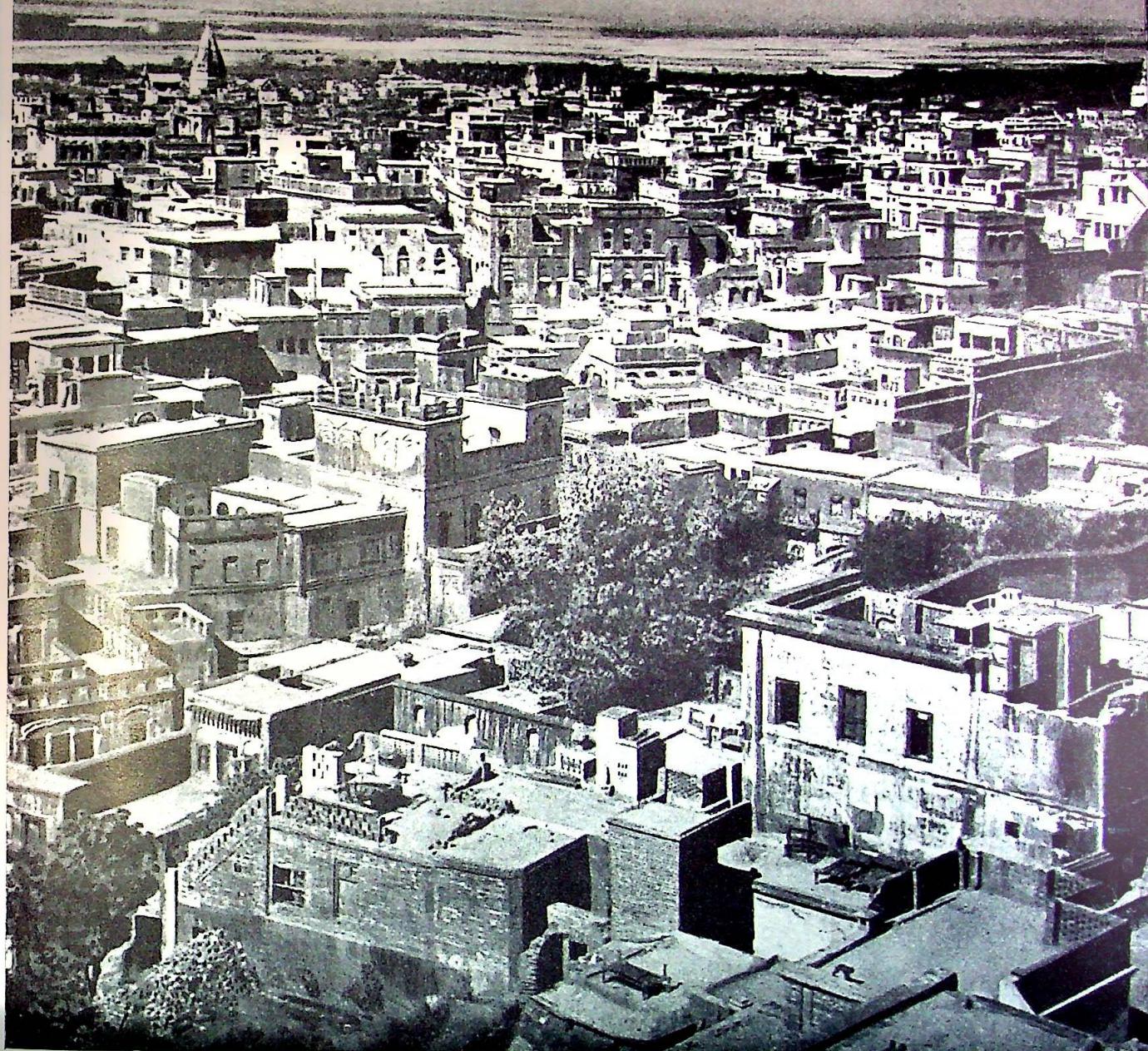
لے ہوئے ٹوپ بazar کو جا رہے ہیں



Another village scene

गांव का एक अन्य दृश्य

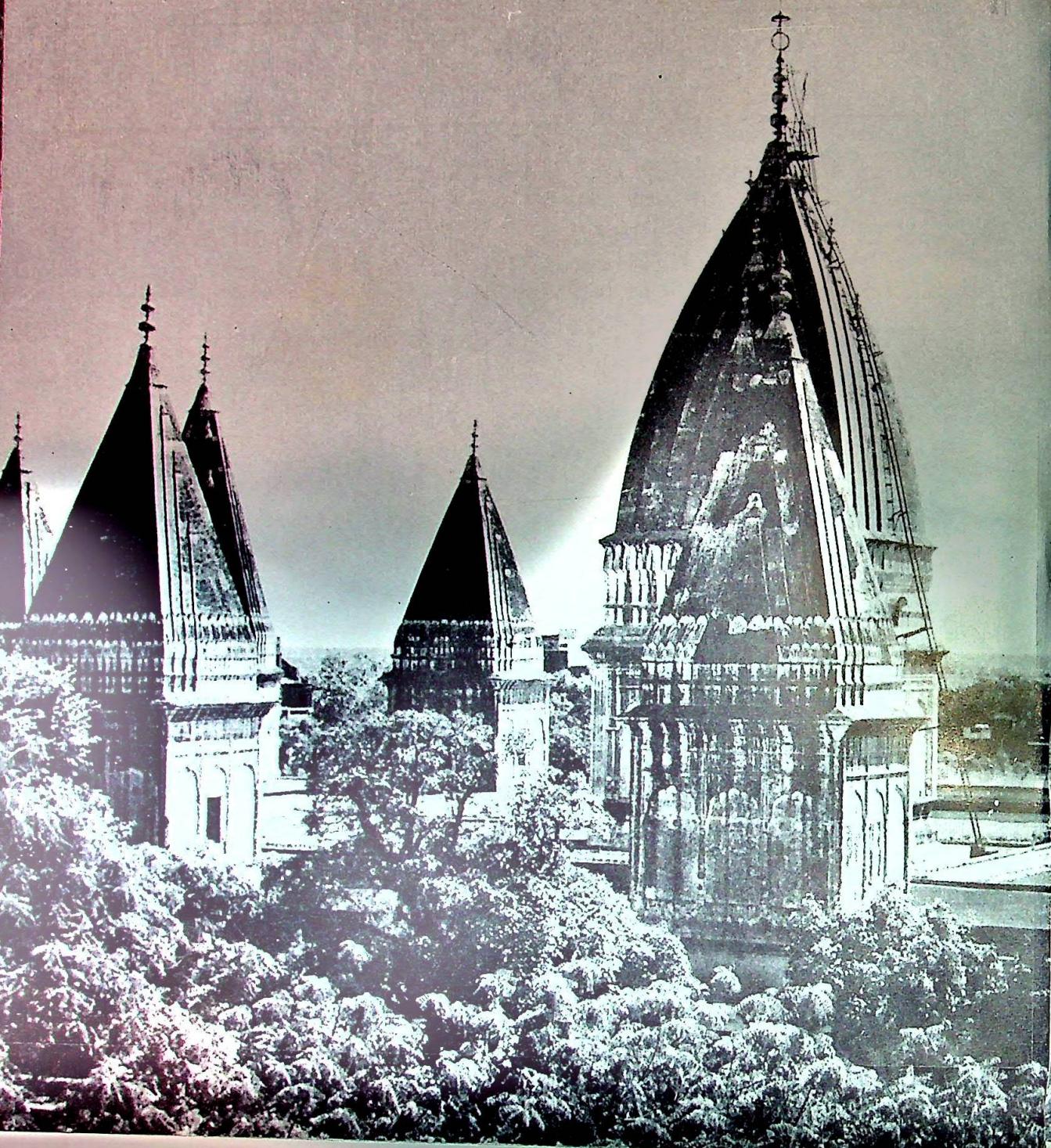
گاؤں کا ایک دوسرا منظر



A bird's-eye view of the city
of Jammu

जम्मू नगर का एक विहंगम दृश्य

شہر جموں پر ایک طاہر انداز نظر



The Raghunath temple at
Jammu

जम्मू का रघुनाथ मन्दिर

جوں کا رਘੁਨਾਥ ਮੰਦਿਰ



A view of Baramula town
and the Jhelum

जेहलम तथा वारामूला नगर का एक
दृश्य

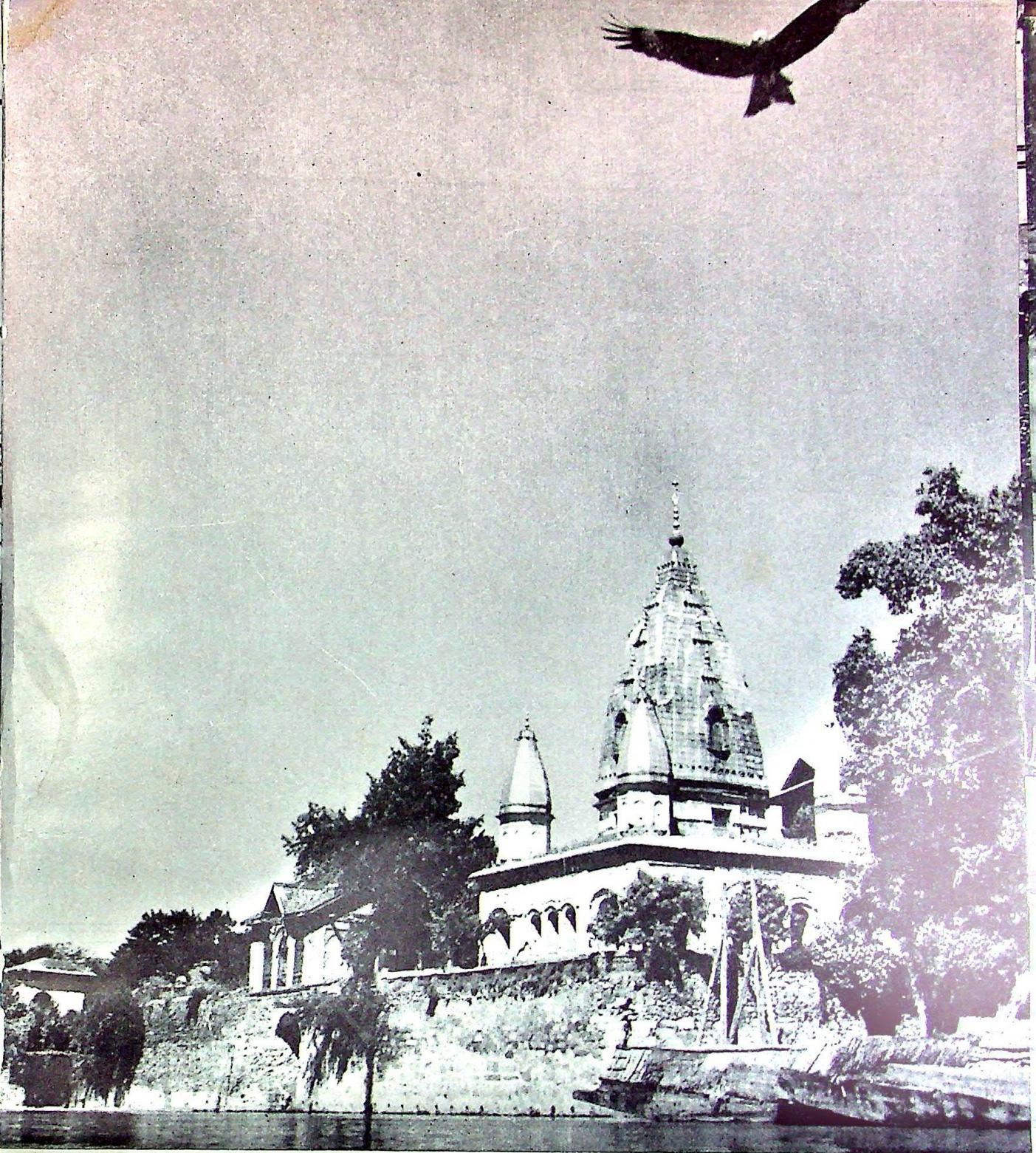
بامہ مولہ کی آبادی اور دریاۓ جہلم کا نظارہ



A view of Srinagar with the
3rd Bridge in the fore-
ground

श्रीनगर का एक दृश्य : सामने की
ओर तीसरा पुल

سینگر کا ایک منظر۔ سامنے تیسرا پل ہے



A temple on the bank of
the Jhelum in Srinagar

श्रीनगर में जेहलम नदी के तट पर
एक मन्दिर

سرنگریں دریہ جہلم کے کنارے ایک مندر



Friday prayers at the
Hazratbal mosque near
Srinagar

شریانگر میں ہزار تک مسجد کے
سامنے جو کو نماز

سری نگر کے قریب مسجد
حضرت بیل میں جمع کی مانانے



A bazar scene in Leh, the
chief town of Ladakh

लद्दाख के मुख्य नगर लेह में बाजार
का एक दृश्य

لہان کے شہریہ کا ایک بازار



A view of Hemis Gumpa

ہمیس گومپا کا ایک دृश्य

ہمیس گومپا کا ایک نظارہ



The town of Baramula in winter

शीत-ऋतु में बारामूला नगर

مردیوں میں بارہ مولہ کا منظر



A bulldozer clearing snow
on the Banihal pass

बुलडोजर द्वारा बनिहाल-घाटी में
वर्फ हटाई जा रही है।

درہ بانہال پر ایک بُلڈوزر بھرپور ہے



Vehicles at Qazigund at the foot of the pass waiting for the road to clear

रास्ता साफ होने की प्रतीक्षा करती हुई दर्रे की तलहटी में स्थित काजीगुंड में गाड़ियां

درہ بانہال کے پیچے قامی گنڈیں لاریاں
راسٹے صاف ہونے کا انتظار کر رہی ہیں



An embroiderer at work

कशीदाकारी करता हुआ कारीगर

ایک کشیدہ کارپنے کام میں مصروف



Embroidering a shawl with
beautiful patterns

شال پر سوندھ نمودنے کی کڈائی

ایک شال پر خوب صورت
کیشہ کاری کی جا رہی ہے



Papier-mâché designers at work

پپر مسہشی کی وسٹوں بناتے ہوئے کاروگار

پپر مسہشی کی چیزوں پر خوبصورت نشاستھی کی جا رہی ہے



Silverware chased with
artistic designs

کلالاتمک نمूناؤں سے سजے ہوئے چاندی کے
بترن

چاندی کے نقشین برتن



Wood-carvers at work

لکडی پر نکاٹی کرتے ہوئے
کاریگر

کرٹی کھڑائی کا کام



Filature in the Government Silk Factory at Srinagar.
Silk being drawn from cocoons.

श्रीनगर स्थित रेशम के कारखाने का एक दृश्य। रेशम के कोए से रेशम निकाला जा रहा है।

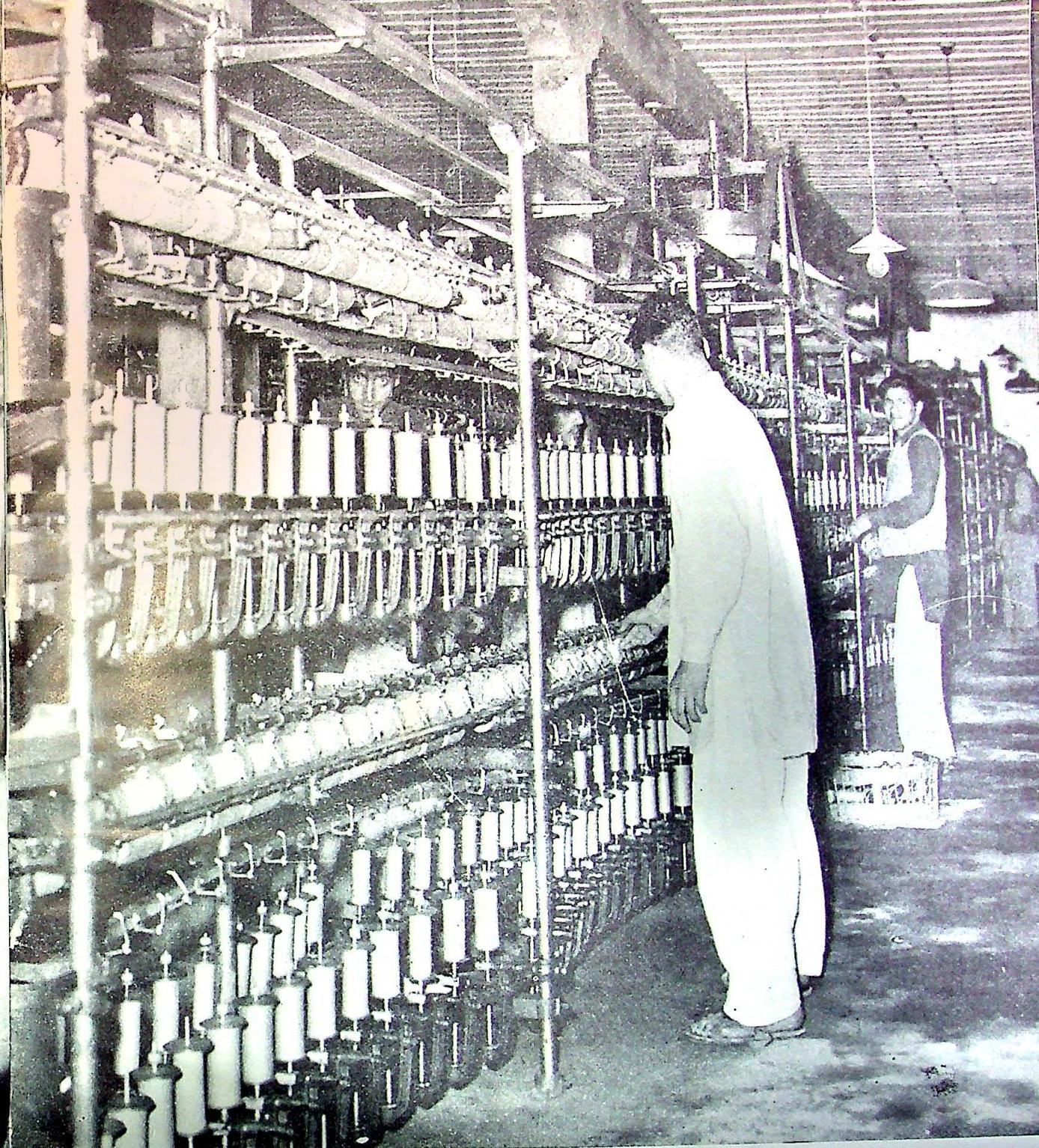
سری نگریں گورنمنٹ سلک فیکٹری
کو یوں سے ریشم نکالا جاتا ہے



In the Silk Factory at
Srinagar. Preparing skeins
from reeled yarn.

श्रीनगर में रेशम का कारखाना।
करते हुए धागे की लच्छियां बनाई
जा रही हैं।

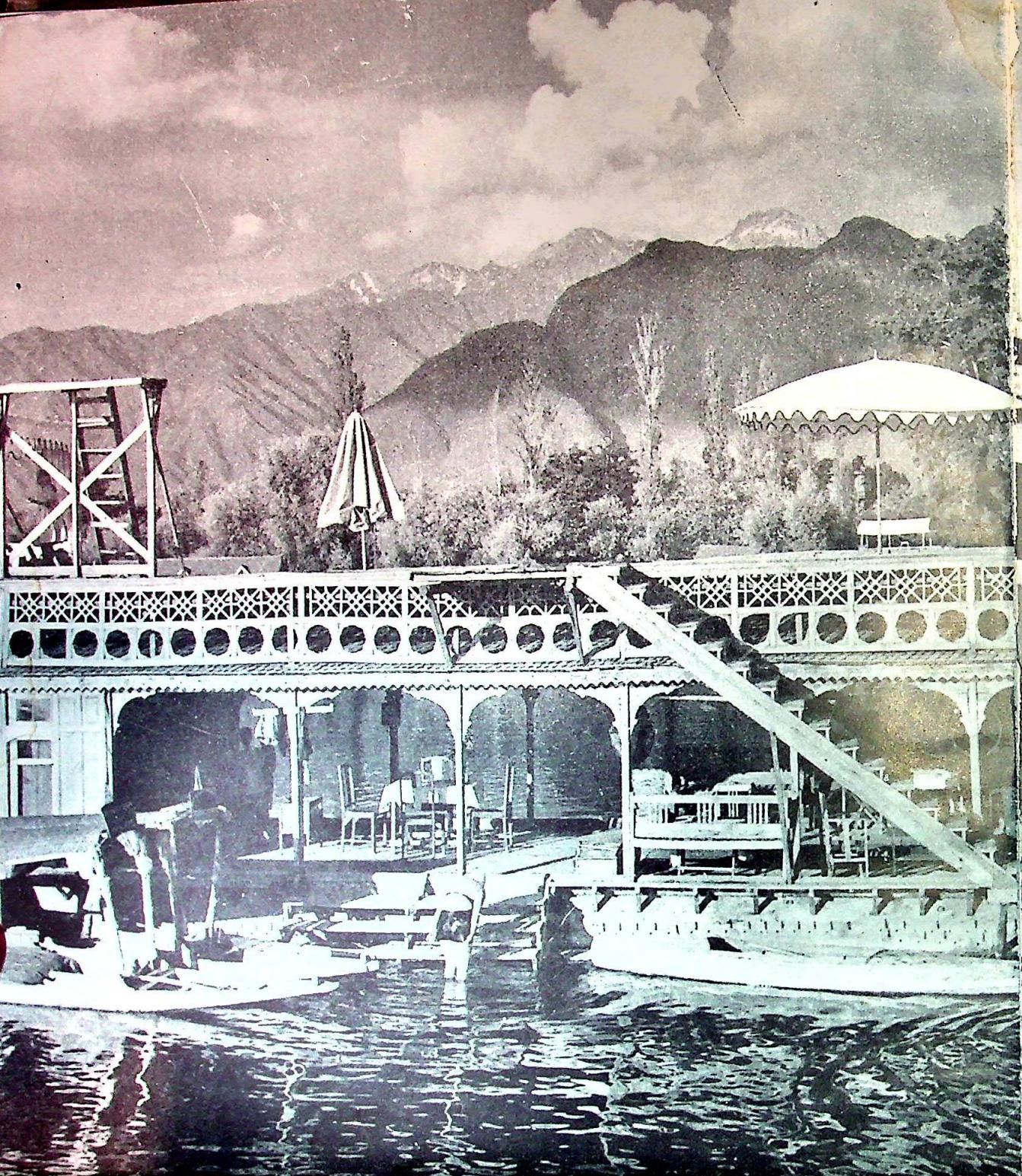
سری نگر کی سلک فیکر ڈی پیس لیشم کے
دھागوں کے لیے نتیار کے مارے ہیں



In the Silk Weaving Factory at Srinagar. A spinning machine at work.

ش्रीنگار میں رेशم کی بوناہی کا کارخانا । کاتنے کی ماشین چالو ہے ।

سینے گر کی سلک نیکڑی میں
میشن دھاگہ تیار کر رہی ہے



A swimming boat in the Nagin Lake

نگین جھیل پر تاراڑی کی اک ناو

جھنگین میں ایک سوننگ بوٹ



The boat club on the Dal

ڈل جھیل پر گوت-کلوب

ڈل میں گوت کلب



Surf-riding on the Nagin lake

نگین جھیل پر جل-کریڈ

بھیل نگین میں سرف رائیڈنگ



Skiers at Gulmarg

گولمَرگ میں سکی کرنے والے

گل مگ بیس برٹ کے کھلاڑی



**Skiers practising at
Gulmarg**

گولمarg میں سکی کا اभیاں کرتے
ہوئے

کھلاڑی گل مرج بیس برف پر
پھلنے کی مشن کر رہے ہیں



